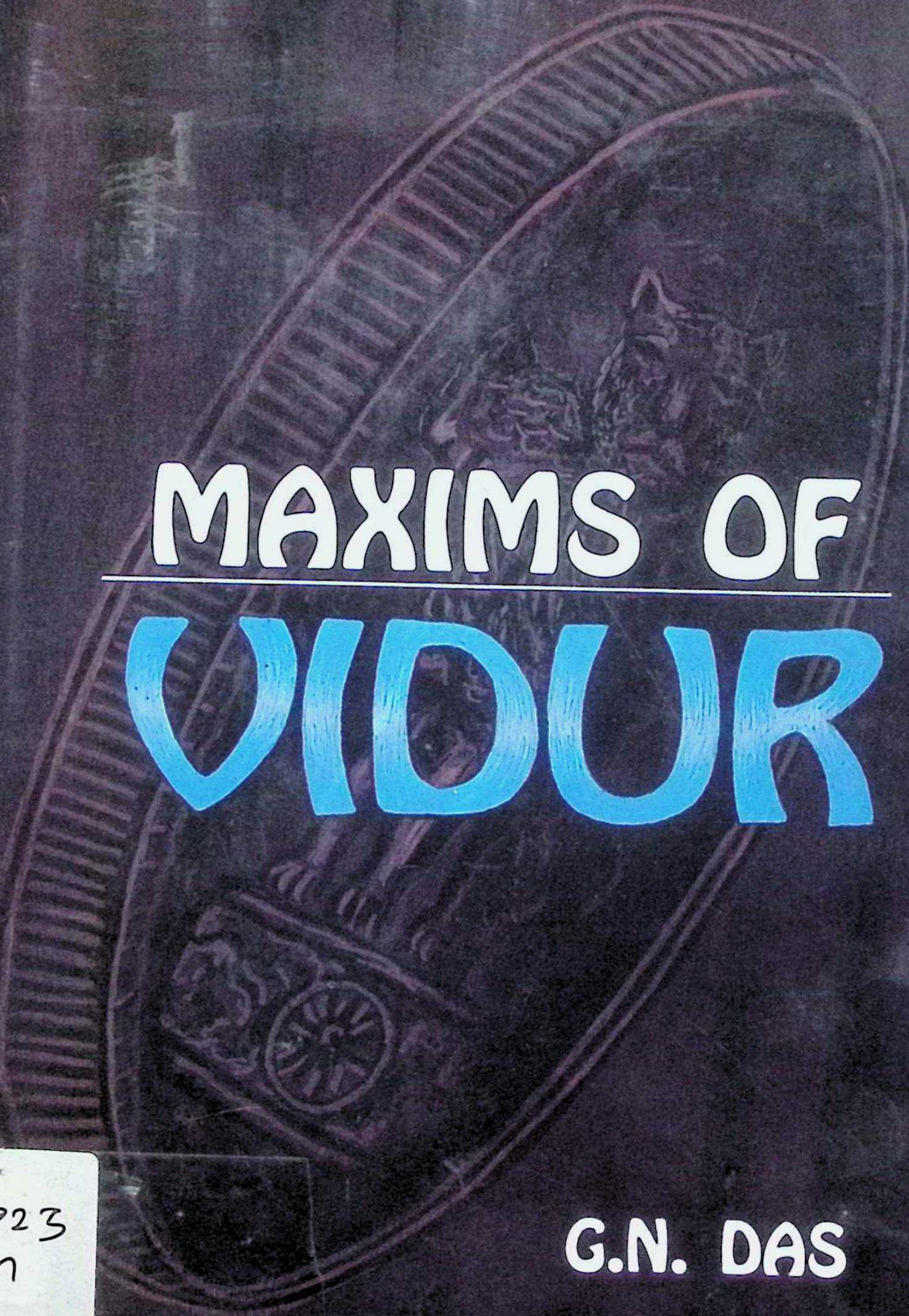

MAXIMS OF
VIDUR

G.N. DAS

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The scriptures have recorded that Vidura in his previous birth was "Dharma Deva", the God of Justice himself. Once the great ancient Sage "Mandavya" was wrongly apprehended by the then king's officers as leader of a robber gang who had concealed themselves in his hermitage. He was impaled to a spear by the king's order.

When the mistake was discovered after two days the sage was released from the punishment still alive on the strength of his great spiritual merit.

The sage went to Dharma Raj and asked what crime he had committed to deserve the punishment. He was told that as he had tortured birds and bees as a child he got the punishment. The sage was angry and cursed Dharma Raj saying you shall be born on earth for the inordinately harsh punishment meted out for a child's crime committed in ignorance.

As a result of the curse, Dharma Deva had to be born as "Vidura" to the palace maid of Vichitra-Virya, son of King Santanu, the forerunner of Pandavas and Kouravas.

Vidura was so well up in knowledge of Dharma that he was given the appellation of "Mahatma" for his unparalleled knowledge of Dharma or righteousness and for being devoid of attachment and anger.

He worked as counsellor to the king emperor Dhritarastra of Hastina to the satisfaction of all concerned. The rulings given by him satisfied all. The maxims selected for the book are from his counsels.

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MAXIMS OF VIDUR

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च।
धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ।। ६०।।

Dhumaayanthe byapethaani jwalanthi sahithani cha
Dhrutharaastrolmukaaneeba gyaanthayo varatarsava.
(IV/60)

Faggots burning in the hearth when separated from one another get extinguished and start giving smoke and burn again when brought together. Like that in society when relations, friends and caste people stand together they gain their mental happiness and when lose their unity face various difficulties. It is implied that living in society people should remain in unity forgetting their petty differences on domestic and social affairs.

MAXIMS OF VIDUR

G.N. Das

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(Chapters I to VIII) 19

FOREWORD

One cannot but marvel at the worth and magnitude of the literary output of Sri G.N. Das in scholastic pursuit of the classics in religion and philosophy of this ancient land of ours. It is hard to believe that he could be a top bureaucrat turned a scholar after superannuation, now an octogenarian with wide experience at home and abroad.

His rendering of Thirukkural, the Tamil Classic, into Odiya and of the precepts of Guru Nanak into the same language as Nanak Sataka are his lasting contributions to this regional literature. Reaching out to a wider world of readers, he has got his Sayings of Kabir, 101 Sayings of Tulasi Das and Hundred Couplets of Kabir besides his Essays on Kabir published in English. All these are works of amazing courage and determination marked by a considerable measure of success. Maxims of Vidur, his latest work, interpreting the original Sanskrit text in English, adds another feather to his cap.

Mahatma Vidur is a memorable character of the Mahabharata who combines sagacity with piety, responsibility to the state with commitment to truth and dignity with humility. He is depicted as the minister and adviser to the king, a loving guardian to the Pandavas and Kauravas and a devotee to Lord Krishna. Very much conscious of his humble origin and his official constraint, he is never hesitant to speak the truth, whenever given a chance. His learning, his humility, his profundity of experience and close observation of human life and behaviour naturally bestow on him the author's choice to be the medium of these wide-ranging maxims meant to prescribe a code of conduct for man and society in a well-governed state.

Vidur Nithi is very much down to earth, compared to the Bhagavat Gita which views mankind from the stellar heights of spiritual transcendence whereas Vidur stretches out horizontally to cover a wide range of human conduct on the mundane plane. Vidur Nithi is more precisely and pragmatically a compendium of ethical norms than the ethics in a larger scheme of Dharmic enunciation contained in the Vedas, the Upanishads, the Sad-Darshans, the Ramayana, the Mahabharata and the Bhagavat Gita. It comes in line with Manu's Smrti Sastra, Bhartruhari's Nithi Satakam, Chanakya and Sukracharya's laws which deal with ethics exclusively. But in time-scale it precedes the other ethical codes if we can bypass the question of interpolation into the ancient text of the Mahabharata.

Ethics in India is based on a three-fold scheme of sociality, subjective morality and spiritual transcendency. It is, therefore, social and psychological ethics consummating in spiritual liberation. Dharma in this context is a very comprehensive and many-faceted word which holds a whole range of connotations beginning from the properties of matter to the binding principle of religion and spirituality.

Dharma has been classified by Manu as Varnaasrama Dharma and Saadhaarana Dharma. The latter is the generic duty binding on everybody irrespective of his position and class, whereas the former is the specific obligation assigned to the four Varnas and the four Aashramas. The shades of meaning ascribed to Dharma by Prasastapada as Samanya and Visesa are more or less the same as explained by Manu. But the Mimaamsakas in their classification of duty as Nitya-naimittika Karma and Kaamya Karma, or the Raamanuja school bringing in the Absolute Person to reference are wide deviations. These subtleties of Dharma are more for scholastic debates than for implementation in practice.

A moral code is primarily adopted to inculcate discipline into human activities on the physical, verbal and mental planes. It determines the duty of man to himself, to society and to God. The laws pertaining to these duties common to all men constitute the Saadhaarana or Saamaanya Dharma, The Bhagavat Gita extols these laws in lines like the following:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकार सम दुःख सुख क्षमी।। १२/१३

which aim at the attitudinal and psychological refinement determining one's behaviour in society. The physical, verbal and mental disciplines are outlined as follows:

देव द्विज गुरु प्राज्ञं पूजनं शौच मार्जवम्।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते।।
अनुद्वेग करं वाक्यं सत्यं प्रिय हितं च यत्।
स्वाध्यायाभ्यसनं चैव वांङ्मयं तप उच्यते।।
मनः प्रसादं सौम्यत्वं मौन मात्म विनिग्रहः।
भाव संशुद्धिरित्येतत् तपो मानसउच्यते।। १७/१४,१५,१६

These are general laws prescribed to all men as men. But the Gita goes into the Varnashrama distinctions of duty too in very specific terms.

शमो दमस्तपः शौचं क्षांतिरार्जव मेव च।
ज्ञान विज्ञानमास्तिक्यं ब्रह्म कर्म स्वभावजम्।।
शौर्यं तेजो धृति दक्ष्यिं युद्धे चाप्यपलायनम्।
दानमीश्वर भावश्च क्षात्र कर्म स्वभावजम्।
कृषि गौरक्ष वाणिज्यं वैश्य कर्म स्वभावजम्।
परिचर्यात्मक कर्म शूद्रस्यापि स्वभावजम्।। १८/४२,४३,४४

But the Maxims of Vidur maintain relevance to the backdrop of the Kaurava-Pandava conflict and hence are concerned with righteousness, justice and propriety without reference to the Varnashrama Divisions. They are, therefore, general laws of ethics covering subjective morality and sociality. It must not however be construed that Mahatma Vidur has, at any point of time, lost sight of the spiritual goal of mankind which is the ultimate objective of all efforts. To illustrate this point, we may cite the following lines from the Maxims of Vidur which characterize the wise and the stupid.

क्रोधो हर्षश्च दर्पश्च ह्रः स्तंभो मान्यमानिता।
यमर्थो नापकर्षन्ति सर्वे पंडित उच्यंते।। १/२२

The ability to hold in leash anger, mirth, vanity and shame is a rare spiritual attainment. But Vidur, in these lines, only corroborates his estimation of Yudhistira, who, according to him, is bestowed with the rare human virtues and is most suited to occupy the royal throne.

On the other hand delineating stupidity he says:

स्वमर्थं यः परित्याज्य परार्थमनुतिष्ठति।
मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते।। १/३६

The reference to Duryodhana and his stupidity is too transparent to need any direct mention of his name. But thereby the maxim is universalised.

The next couplet is a very well known observation on human nature.

अनाहूतः प्रविशति अपृष्टो बहुभाषते।
अविश्वस्ते विश्वसिति मूढचेता नराधमः।। १/४१

On the conduct of a king, Vidur does not demur to speak the following home-truth regardless of the common contention to the contrary:

न शत्रुर्वशमापन्नो मोक्तव्यो वध्यतां गतः।
न्याग् भूत्वा पर्युपासीत वन्य हन्यात् वलेसति।।

This is pragmatism in statecraft. A dangerous enemy is to be done to death. If he is stronger at the moment, wait till you muster enough strength, when, of course, you must put him to death. Similar lines are found in the advice of Kanika to Dhritarastra. But Kanika is sinister and malevolent, not to be compared with sagacious Vidur. These are words of wisdom which flow from erudition and experience bearing the hallmark of truthfulness and fearlessness, simultaneously.

Dhritarastra however admits at the end that the precious words of Vidur are invaluable and incontrovertible, but they are just words, because, doubly blinded by his love for Duryodhana, he cannot act according to the light shown by Vidur. What Dhritarastra says is true of all and sundry in different measures.

Sri G.N. Das has been selective in picking up the maxims without taking the entire text of Vidur Nithi as narrated by Vyas in the Udyog Parva of his Mahabharata. That could be in an effort to avoid narratives of anecdotes as, for example, of Sudhanva and Virochan and to focus only on the maxims. He has skipped over the first 15 slokas as they are introductory to the text without a maxim. This is a time-honoured practice of commentators like Acharya Sankara who begins his commentary on the Bhagavat Gita from the 11th sloka of the second canto.

Clarity and simplicity are the hallmark of the interpretations and commentaries of Sri Das. In these days of fast erosion of ethical and human values, this effort of Sri Das to restore them may hopefully create at least an awareness among the few readers of the wisdom of these timeless words ascribed to Mahatma Vidur.

Chandra Sekhar Rath

PREFACE

A person of the quality and calibre of "Mahatma" Vidur, as he was widely known and respected by all connected with the episode of Mahabharata, is a rare personality in an Age. He was thoroughly righteous and pieteous, a rare gem of a person admired and revered by all who came to know of him.

During the Mahabharata period, ranging around the 8th century B.C., roughly after the younger brother Pandu succumbing to curse of Mahamuni, elder brother Dhritarastra, though born blind, ascended the throne of Hastina, Capital of the Kuru dynasty kingdom. Pandu had five sons (Yudhisthira, Bhima, Arjuna, Nakula and Sahadev) and Dhritarastra, a hundred sons starting from Duryodhana, Dushasana and ninetyeight others. All the 105 Pandava and Kourava brothers had not come of age and they were, therefore, put under the care of Bhisma, elder father of Pandu and Dhritarastra, who was oath-bound to remain life-long bachelor and never claim any right to the throne of Hastina but protect and look after the growing Pandava and Kourava descendants to the throne.

Apart from Bhisma, the care and guidance of uncle Vidur, who was a half brother to Pandu and Dhritarastra, being son to father of the two, through a palace maid, was also available to both the Pandava and Kourava youngsters. That is also the reason why he was not a claimant to the throne of Hastina for not being a pure Khatriya though all the youngsters of the Pandava and Kourava dynasties regarded him as their well-wisher and adviser.

Of the two branches, Pandavas and Kouravas, Yudhisthira, eldest son of Pandu, was the eldest of all the 105 brothers and being righteous and good natured commanded respect and affection of all the peoples' leaders and relations of both the branches. Yudhisthira himself loved all equally and was righteous to the core for which he had gained the appellation of "Dharmaraaj" or righteousness personified.

But, the eldest of the Kourava brothers, Duryodhana, was envious of the Pandava brothers as he carried the firm conviction that he and the other Kourava brothers being direct descendants of the reigning King Emperor, Dhritarastra, it was he and after him his brothers, by right of their birth, the rea! descendants to the throne of Hastina and not the Pandava brothers. The claim of the Pandava brothers in this respect, therefore, was not at all admissible and had to be resisted at all cost, if necessary, by warfare, held Duryodhana the eldest Kourava prince.

Bhisma, the grandfather, laid greater emphasis on the then prevailing situation without equal emphasis on the merits of each party by birth, whereas uncle Vidur laid equal emphasis on birth merits as well as the prevailing situation. King Dhritarastra's words in sloka No. 31 under Chapter VIII, in fact, his last words in the series explain this point where he says:

"Although I am of the same view as you are viz. that Pandavas should be given the opportunity to engage themselves in duties of Khatriyas or on Rajadharma, but when I meet Duryodhana the views of Duryodhana supersede mine and so I am not able to stick to my view that the Pandava brothers should be given their due share in the kingdom and rule over that as the Kouravas would rule over theirs."

Neither Bhisma not Vidur should have felt weak to assert his personal viewpoints in the matter. The position of Bhisma, considering his age and prestige, was much stronger but he had not been able to assert as much as even Vidur who held the office of Minister to the Emperor, whereas there was no such constraint on the part of Bhisma. But considering Vidur's position as minister what he has expressed in the maxim slokas is sufficient to indicate as to how far he could, and did go in the matter.

In slokas 127 & 128 of Chapter I, Vidur has said — the five sons born to Raja Pandu have been brought up by Emperor

Dhritarastra as his own sons and so by giving them what they rightfully deserve he will live peacefully.

In the slokas following in the Chapter, and other chapters, Vidur has pointed out what would be fair treatment to the Pandava brothers.

It would in the result be seen that due to the weakness of Emperor Dhritarastra he was not able to make Duryodhana accept the correct view in the matter.

And we all know that this state of affairs led to the Mahabharata war of eighteen days in which all the sons of King Dhritarastra fell to the Pandavas' swords. And, Yudhisthira ascended the throne of Hastina after gaining victory in the war. In the end, victory came to the Pandavas who were on the righteous path and the correctness of the maxim "Yato Dharmastho jaya" was established with the help of Shree Krishna, the protector and upholder of the righteous: "Where righteousness is victory is there."

And, in fine it will be just and proper for this piece to emphasise before closing the unexceptionable character of Vidur's solicitousness to establish justice and fair play for the righteous Pandavas to get their due share in the kingdom of Hastina. The maxims have rightly referred to this noble aspect of Vidur's character at many places till in the very last two maxims (Nos. 30-31 of Chapter VIII), King Dhritarastra discloses that he agrees in the views of Vidur on this point, but is unable to bring about its fruition in the episode because of his weakness before Kourava Prince Duryodhana's absurd insistence to grab the whole cake for himself unrighteously and rule out the rightful share of the Pandavas.

It will be appropriate to append at this point a note (p. 18) to record the growth of the Chandra Dynasty from Emperor Chandra to Kuru and from Kuru to Dhritarastra till the outbreak of Mahabharata War between the Pandavas and Kouravas.

It will also be noteworthy to record here that the advice and guidance tendered by Vidur in the maxims do not limit themselves to statecraft matters being, as they were, addressed to the King to whom he was minister and counsellor but cover also matters relating to social and behavioural topics to ensure peace of mind and equilibrium to help men to conduct themselves usefully in their personal, socio-economic and public affairs. Some examples from the topics in Chapter VIII are noted here for the benefit of the readers.

Examples of Maxims, Chapter VIII

No. 3: One should not take recourse to vile ways to achieve anything in life.

No. 5: Laziness, attachment, show of power, too much clanishness, pride and greed, are instances of confirmed unrighteousness, and should be abjured by man at all cost.

No. 18: Only the fruits of good and vile deeds of man follow him on the passage after death. He should earn fruits of good deeds to the best of his ability.

No. 23: The help of able and righteous friend should be taken to prevent being overcome by illusion and unrighteousness.

Falsehood and unrighteousness should never be adopted to secure personal advantages and material benefits.

Harbouring evil designs in mind stands in the way of growth of righteousness in man — that should be averted.

G.N. Das

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I am deeply indebted to Shri C.S. Rath, retired Professor and Head of Department of English, Bhubaneswar for the profound foreword to the book which has not only adorned it with lustre and enlightenment but done me great honour.

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I am highly thankful to my esteemed friend Shri Narasimha Jena (OAS) Retd. for the pains taken by him to assort the manuscript.

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NOTE

The "Chandra Dynasty" Rulers who maintained their rule over the Hastina Kingdom from their capital at Hastinapura were Chandra, Buddha, Pururabaa Ayusha, Nahusa, Yajati, Puru, Janmejaya, Prashitavana, Prabira, Namashyu, Bitavaya, Sundu, Bahubidha, Samyaati, Rahobadi, Rudrasena, Matinam, Santurodha, Dushyanta, Bharata, Suhotra, Gala, Garada, Suketu, Bratakhetra, Hasti, Ajamidha, Rakhyaa, Sambarana and Kuru.

Kuru's reign was a landmark in extension and consolidation of the kingdom and hence naming of the Dynasty as 'Kourava' after Kuru.

The kings who carried on the rule after Kuru were Janha, Suratha, Biduratha, Sarbabhouma, Jagatsen, Ravaga, Bhabuka, Chakrodhata, Devatithi, Rakhya, Pratyaa, Santanu, Bichitravirya, Pandu and Dhritarastra till the Mahabharata War.

The main topics of Chapter I are general principles of righteousness to be observed as between the Kouravas and the Pandavas.

The main topic of Chapter II is control of sense enemies, particularly lust, ire, greed and pride which stand in the way of man's progress and are, therefore, most harmful for him.

Chapters III & IV highlight the practice of righteousness by abjuring falsehood juxtaposing the Kouravas on the one hand and Pandavas on the other.

Chapters V & VI deal with the practice and maintenance of righteousness by men of different species.

Chapters VII & VIII deal with righteousness as practised in different circumstances and reaction to such practice of friends and enemies, with special reference to Kouravas and Pandavas.

CHAPTER I

INTRODUCTION

On being sent for by Emperor Dhritarastra, Vidur the Minister to Hastina came before the Emperor in the royal palace and proclaimed his presence and sought for orders, if any.

The Emperor mentioned that Sanjay, his Counsellor, had met him and informed that the following day he would report to the Royal Assembly what he had learnt from the eldest Pandava Prince Yudhisthira. As he could not disclose that then and there Emperor Dhritarastra was obsessed with the thought which had detracted his sleep and he was feeling great discomfort for that.

Then Emperor Dhritarastra called upon Vidur to advise him as to what would be proper for him to do in the circumstances.

Thereupon Vidur started his advice to the Emperor with which the Maxims of Vidur open in the treatise. Although addressed to Dhritarastra the maxims deal with general matters beneficial to all.

Let us now proceed to go through the Maxims which cover matters of social, religious, administrative, domestic, military, justice and several other ethical affairs. We may start with the conversation of Vidur with Emperor Dhritarastra which opens with Vidur's words as in sloka 16:

Sl. No. 16

राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत्।
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः।। (१६)

Raja Lakshmana sampannasthrcylokysaswadhipo
bhabeth
Preshyosthe presitaschyeba Dhritharastra Yudhistira.

Said Vidur: May it please your excellency Emperor Dhritarastra. Having been endowed with all the best qualities of man, Prince Yudhisthira is competent enough to occupy the position of King Emperor of all the three Universes (Heaven, Earth and Nether regions). He was respectable and obedient to you (as behoves the son to father) but you decreed that he (along with all his brothers, wife and mother Kunti) should be banished to the forest to live in exile for twelve years and for one year lead incognito existence according to the terms of the wager on which the Kourava and Pandava Princes engaged in a game of dice in which the latter, the Pandavas, lost all their belongings, themselves, wife Droupadi, too.

Vidur continued:

Sl. No. 17

विपरीततरश्च त्वं भागधेये न सम्मतः।
अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः।। (१७)

Biparithatharscha thaoum bhaagadheyye na sammatha
Archisan prakhyaascheiba dharmaatma dharma kobida.

Though righteous, because of your blindness you could not appropriately appreciate the merits of Yudhisthira and so you could not bring yourself to be fair to the Pandavas and agree to give due share of the kingdom to the Pandava brothers.

Sl. No. 18

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात्।
गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून क्लेशांस्तितिक्षते।। (१८)

Anrushansthaadanu-ko-shad dharmaath satyaath paraak
ramaath
Gurutwath twayi sampredaya bahuun balesanththikhya
thei.

Yudhisthira is devoid of envy and anger and he has merits of kindness, truthfulness, pieteousness and all the brothers are able and powerful. That is why they have kept quiet over your decision.

Sl. No. 19

दुर्योधने सौबले च कर्णे दुःशासने तथा।
एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि।। (१९)

Duryodhane soubale cha karne Dusasane thathaa.
Ethei baiswarja madhaaya katham thyum bhuthi mi
chashi.

If the management of the kingdom is left to persons of your, Duryodhana, Shakuni, Karna and Dushasana's calibre, how can you expect that prosperity will be assured for the kingdom. (Notice the fearlessness of Vidur in expressing his opinions even relating to the King Emperor (Dhritarastra) and Prince Duryodhana. That is why Vidur earned the honourable appellation of "Mahatma" or "revered". One of the main merits of the ascetic, sant or sadhu is his fearlessness which Vidur had in ample measure.)

Sl. No. 20

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते।। (२०)

Athmagyaanam samaaravyasthithi khyaa dharmanitya
thaa
Jamathaannaprakirshanthi sa bei panditha uchhya thei.

Whose knowledge of own attainments and defects, endeavour, ability to bear sorrows of life, and pieteousness are ever linked to his personal talents such a man is a specimen of true pandit or learned person.

Sl. No. 21

निषेवते प्रशस्तानि निन्दितानि न सेवते।
अनास्तिकः श्रद्दधान एतत् पण्डितलक्षणम्।। (२१)

Nisebathe prashasthani nindithaani na sebathe
Anaasthika Sradadadhaan Yethath Pandithalakhyanam.

Continued Vidur: Who associates with good deeds and remains far from vile ones, at the same time who is kind and takes shelter in the Almighty makes him fit for being classified as truly learned.

Sl. No. 22

क्रोधो हर्षश्च दर्पश्च ह्रीः स्तम्भो मान्यमानिता।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते।। २२।।

Krodho harsascha darpascha heeh stambho maanya manithaa
Jamaarthaannapakarsanthi sa bei panditha uchhyathe.

Vidur continued: If anger, pride, too much of joy, shame, excessive in all matters, and over-estimating own esteem do not affect the talents of man, he is to be considered as learned.

Sl. No. 23

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते।। २३।।

Jashya krutyang na jaananthi manthram baa manthritham parre
Kruthamebaasya jaananthi sa bei panditha uchyathe.

Said Vidur: If one does not beat the drum of his talents regarding his own achievements before coming to know, and appreciate and seeing his attainments, he is to be classed as learned.

Sl. No. 24

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः।
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते।। २४।।

Jashya kruthyang na bighnanthi seathamusnam vayam rathih
Samrudhirsamrudhhirbaa sa bei panditha uchyathe.

Vidur continued: Whose endeavours are not in any way hindered by fear or attachment, poverty or riches in his life's course, he is to be taken as learned.

Sl. No. 25

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते।
कामादर्थं वृणीते यः स वै पण्डित उच्यते।। २५।।

Jasya sansaarini pragyaan dharmartha binivarthanthe
Kaamadarthha bruneethe jab sah bei panditha uchhyathe.

Vidur continued — Whose efforts keep the balance between pieteousness and riches undisturbed, who considers achievements, not his prosperity as the main aim of life is to be taken as learned.

Sl. No. 26

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः।। २६।।

Jathaashakti chikirsanthhi Jathhaa shakthi cha kurbathe
Na kaschidaba manyanthe naraah Panditha budhayah.

Continued Vidur — A conscientious and intelligent person engages in ventures execution of which is within his personal capacity physically and mentally. Neither does he aspire for ventures which are beyond his capacity nor does he consider any as of low order beneath his dignity to undertake. Such a person is rightly held as learned.

Sl. No. 27

क्षिप्रं विजानाति चिरं श्रृणोति
विज्ञाय चार्थं भजते न कामात्।
नासम्पृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य।। २७।।

Khipram bijaanaathi chiram srunothi
Bigyaya chaarthm bhajathe na kaamaath
Naa samspruste byupayunkthe paraarthhe
Thath pragyanam prathamam panditha shya.

The learned takes time to listen to a matter, does not get hurried to hear it quickly, but once he has heard he takes quick decision as to what and how to get it executed and engages in it. He does not open his lips about another's affair without being specifically asked about it. He keeps his mind always alert.

Sl. No. 28

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम्।
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः।। २८।।

Naapraapyamabhibanchhanti nastam nechhanthi sochithum
Aapathsu cha na muhyanthhi narah panditha buddhaya.

Says Vidur — The man who has the wisdom and intelligence of a learned person does not show hankering to possess a rare thing nor express grief for a thing that has been lost beyond recovery and does not get bewildered in adversity. He remains stable and composed as behoves a learned man and he is to be rightly classed as learned.

Sl. No. 29

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः।
अवन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते।। २९।।

Nischitya jo prakarmate nanthar basathi karmana
Abantya kalo basyathmaa sa bei panditha uchyathe.

Says Vidur, whoever after determining about execution of the venture undertakes it in right earnest and does not unnecessarily discontinue the execution and waste time for no purpose, keeps his mind under control in all matters, is to be classified as truly learned or Pandit.

Sl. No. 30

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते।
हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ।। ३०।।

Arjya karmani rajyanthe bhuthi karmani Kurbathe.
Hitham cha naavyasuyanthi pandithaah varatha sarva.

Vidur said — Pandits or learned men keep their eyes on good and pieteous deeds and engage in them after proper choice. They do not want to pick holes in the suggestions of well-wishers and find fault with them unnecessarily. That is how they want to proceed smoothly in the execution of the endeavour undertaken by them with the goodwill and help of others.

Sl. No. 31

न हृष्यत्यात्मसम्माने नावमानेन तप्यते।
गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते।। ३१।।

Na hrushyatyaa thmasammane naabamanena thapyathe
Gango hruda ebakhovyo jah sa panditha uchhyathe.

Said Vidur — Who never loses himself in utter joy on the praise and affection bestowed upon him by others, does not get immersed in sorrow due to undue defamation by others; remains unmoved by either praise or defamation by others is to be taken as learned.

Sl. No. 32

तत्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम्।
उपायज्ञो मनुष्याणां नरः पण्डित उच्यते।। ३२।।

Thathwagnya sarbabhutha naam jogagyan sarba
bhuthanaam
Upayagyon manushyaanam narah panditha uchhyathe.

Continued Vidur — Whoever knows the essential elements and qualities of all earthly things and Beings, and also the ways of proper execution of all actions to deal with physical and mental atmospheres on earth is rightly called Pandit or learned.

Sl. No. 33

प्रवृत्तवाक्चित्रकथ ऊहवान् प्रतिभानवान्।
आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते।। ३३।।

Prabrutha oaa bichithra kath udabaan prathibhan baan
Ashu grantasya bakthaa cha jah sah panditha uchyathe.

Said Vidur, who never falters in his speech, talks in a clear and impressive way and who possesses the best of human knowledge in different spheres of earthly life and is also competent to know this as found in others is rightly called learned on earth.

Sl. No. 34

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा।
असम्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः।। ३४।।

Shrutang prayyangang jashga, pragyan chaiba shrutaanugaa
Asam vinnaarthamarjadah pandithakhyang lavetha sah.

Vidur said — Whose learning follows his wisdom and wisdom follows his learning or knowledge and who does not disregard in his behaviour the best of human norms is regarded and called a truly learned man.

Sl. No. 36

स्वमर्थं यः परित्याज्य परार्थमनुतिष्ठति।
मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते।। ३६।।

Swamarthham jah parithajya paraartha manuthistathe
Mithyaa charathi mithrarthhe jascha muddhha sa uchyathe.

He who abjures his own duties and looks after others' works and who behaves in a vile manner with his friend is a fool of the first water. There cannot be a greater fool than him.

Sl. No. 37

अकामान् कामयति यः कामयानान् परित्यजेत्।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम्।। ३७।।

Akaamaan kaamayathi joh kaamayaanam parithyajeth
Balabantham cha jo dwesti thamaahu muddha
chethasam.

If you want to be friend to one who does not want your friendship and who seeks enmity with one more powerful than him none can be a greater fool than you.

Sl. No. 41

अनाहूतः प्रविशति अपृष्टो बहु भाषते।
अविश्वस्ते विश्वसिति मूढचेता नराधमः।। (४१)

Anaahutha prabisyathi aprusto bahu vasathe
Abischrasthe biswasasthi muddha chethaa
naraaddhama.

The fool enters another's house without knocking or calling and talks at random endlessly about others' affairs without being asked anything, makes friends with unbelievable men. Such a person should not be given any opportunity to have his way.

Sl. No. 46

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम्।
योऽसंविभज्य भृत्येम्यः को नृशंसतरस्ततः।। ४६।।

Eka sampannamasnathi baste basascha sovanam
Josambibhajya bhrutheyya ko nrusasnsathara sthathah?

Whoever without maintaining the dependant enjoys his food and clothing alone, there cannot be a more heartless and selfish man than him. He is likely to be neglected at times of his need by the servant or dependant. This should not be done in any case.

Sl. No. 57

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा।
विद्यैका परमा तृप्तिरहिंसैका सुखावहा।। (५७)

Eko dharma param sherya khyameka shantiruthamaa
Vidyekaa paramaa thrupathi ahinsekaa sukhaabahaa.

Only pieteousness is source of well-being and blessings, forgiveness is the only way to enjoy peace of mind, only one knowledge gives the best pleasure, and non-violence (Ahimsa) bestows the best happiness in life. These are the supreme givers in field of each.

Sl. No. 59

द्वे कर्मणी नरः कुर्वन्नस्मिंल्लोके विरोचते।
अब्रुवन् परुषं किञ्चिदसतोऽनर्चयंस्तथा।। (५६)

Dwey karmani narah kurbanasmin loke birochathe
Ashruban parasam kinchith satho na charya sthathaa.

Not to speak harsh words to any and never to be friendly with the vile man are the two qualities which ensure peace of mind and respectable behaviour from others in life.

Sl. No. 61

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ।
यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः।। (६१)

Dwabimou kantakou thikhnou shareerapari soshinou
Jaschaadhana kaamayathe jasthu krutyatha neeswarah.

Whoever being poor craves to possess costly things in life and who being poor in health shows his anger to another are like two thorns to drain body of its valuable blood.

Sl. No. 62

द्वावेव न विराजेते विपरीतेन कर्मणा।
गृहस्थश्च निरारम्भः कार्यवांश्चव भिक्षुकः।। (६२)

Dwaabeba na birajete biparitena karmana
Gruhastha cha niraaravyah kaaryo baanschaiba vikhyukah.

For engaging in disagreeable works two are not happy on earth—they are the idle and workless man with a family to support, and the other an ascetic engaged in domestic activities of maintaining his family members.

Sl. No. 64

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ।
अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम्।। (६४)

Nyaayaa gathashya drabasya boudhabyo dwahathikramou
Apaathre prathi paththi scha pathrechaa prathi paddanam.

In both the cases of legally earned wealth the use should be considered as improper—gift to the undeserving and not making gift to the proper and deserving man. If the gift was to an undeserving person and not to the deserving the discomfiture of it would be harassing.

Sl. No. 66

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः।। (६६)

Dwaabimou purusa byaaghra surya mandala vedinou
Paribrad jogajukthascha rane schavimukho hathah.

These two classes of persons get the status of going as high as above the sun's circle — the ascetic who is deeply engaged in meditation for long and the warrior courting death in the war field while engaged in actively fighting the enemy — with armament. The glory of the ascetic is his asceticism consisting of 'tapas' and meditation and of the warrior in fighting the powerful enemy.

Sl. No. 69

त्रय एवाधना राजन् भार्या दासस्तथा सुतः।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम्।। (६६)

Traya ebaa-dhanna rajan varjyaa daasastathaa putra
Jahthe samadhigaethhanthi jasya thei thashya thath dhanam.

The income of the three viz. wife, servant, and son, belongs to those whom they accept as their masters. The wife's earnings belong to the husband, that of the servant to his father, and that of the son to the father. But with the changing scenario of relationships, the income or the earnings of the husband belong to the wife, that of the servant to his mother and that of the son to the daughter-in-law.

Sl. No. 70

हरणं च परस्वानां परदाराभिमर्शनम्।
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः।। (७०)

Haranam cha paraswaanaam paradaara vimarsanam
Suhrudascha parithyaaga thrayo doshaah khyaabahaa.

Three are to be readily abjured—riches belonging to another, sexual connection with other's wife, and deserting the friend. Abjuring these causes well-being to man. Otherwise the man subject to these vices loses his prestige and position in society and trust of the people.

Sl. No. 71

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत्।। ७१।।

Tribidham narakaswedham dwaaram naasanamaath manah
Kaama krodha sthathaa lova thasmaath etha thrayam thyajeth.

Three are the doorways to hell without doubt: lust, anger and greed of man. The man who is not able to discard these allows them to cause immense harm to his soul. Thereby he never gains salvation and remains subject to the whirl of birth and death.

Sl. No. 74

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात्।
अल्पप्रज्ञैः सह मन्त्रं न कुर्या–
न्न दीर्घसूत्रै रभसैश्चारणैश्च।। (७४)

Chatwari raagyan thu mahabalena
Barjannyahuh panditah sthani vidyaath
Alpa pragneyeih sa mantram na kurjyah
Nnha dirghasuthrea ravaseis chaaraneischa.

The four—the man of slight intelligence, the lazy, the hasty and the one who praises you all the while, should never be encouraged to have close contact and connection with you. These will always misguide you and cause damage rather than any help. They should be kept at a distance for your well-being.

Sl. No. 79

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः।
पिता माताग्निरात्मा च गुरुश्च भरतर्षभ।। (७६)

Panchaagnayo manushyena paricharyaa prajathana thatha
Pitho, maathagnirathma cha guruscha varatha rsabha.

The five—father, mother, fire, soul and preceptor, should be attended to with respect and care. They not only wish you well but try to help you on the life's path.

Sl. No. 80

पञ्चैव पूजयंल्लोके यशः प्राप्नोति केवलम्।
देवान् पितृन् मनुष्यांश्च भिक्षून्नतिथिपञ्चमान्।। (८०)

Pancheba pujayan loke jashah prapnothi kebalam
Devaan, pithrun manushyascha, Vikhyunnathithhi panchamaan.

The man who honours and worships the five, God (Devata), parents (Pitarou), noble and righteous man (manushya), ascetic (Sanyasi) and guest (athithhi), earns fame and honour on earth. Everyone should make it a point to honour and worship all of them on life's path.

Sl. No. 83

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।
निद्रा तन्द्रा भयं क्रोधं आलस्यं दीर्घसूत्रता।। (८३)

Saddoshah purusheneha haathabyaa bhuthimichhatha
Nidra, Tandra, Vayam krodham aalasyam dirghasuth ritham.

The six serious faults man is subjected to on earth are oversleeping, dozing, fear, anger, laziness and delay in working. Man should be always careful to avoid them and to abjure them at all cost if ever overtaken by any of them, it is implied.

Sl. No. 86

षडेव तु गुणाः पुंसा न हातव्याः कदाचन।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः।। (८६)

Shadeba thu gunaah punsaa na haathabyaa
Vadaachana
Satyam, daanam manaalasyam anasuyaa, khyamaa
dhruthih.

No man should ever abjure any of the six qualities of truth, gift to poor, dutifulness, unenviousness, forgiveness, and controlling lust and tongue (Dhruthi). The maintenance of these qualities will lead man on the path of God realisation as the scriptures and wise men say.

Sl. No. 87

अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च।
वश्यश्च पुत्रोऽर्थकरी च विद्या
षड् जीवलोकस्य सुखानि राजन्।। (८७)

Athaagamo nitya arogitha cha
Priyaa cha varjyaa priyabaadinee cho
Basayahcha puthrou arthakari cha Vidyaa
Sadd jibalokashya sukhaani Raajan.

Success in the six ways which assure happy life on earth are (1) steady income of riches, (2) maintenance of good and sound health, (3) sons obedient and well behaved, (4) sound knowledge of earning wealth, (5) soft speaking and loving wife and (6) busy in wealth earning work. Man should make effort to acquire these qualities and maintain them by endeavour and cooperation of all concerned, it is implied.

Sl. No. 90

प्रमदाः कामयानेषु यजमानेषु याजकाः।
राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः।। (९०)

Pramadah kamayaneshu, jajamaanesu Jajakaah
Rajabibada maanesu nithyam murkhesu pandithah.

The following have to be careful about the activities of the persons they have to deal with for ensuring success—women of lustful persons, sacrificial pundits of sacrificers, Rulers of disputing subjects, and the learned of the fools. Otherwise, the work will be hindered at all stages.

Sl. No. 104

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च।। (१०४)

Astou gunaa purusam deepayanthi
Pragyaan cha koulyam cha dama shrutham cha
Parakramaschabohubhasitha cha
Danamam jathaa shakthi kruthagyantha cha.

Wisdom, clan quality, control of sense enemies, learning in scriptures, prowess, not talking too much, gift to poor according to ability and obligation, these eight qualities increase the total quality and esteem of man. Everyone should be careful about all these aspects to ensure total success in life.

Sl. Nos. 106-107

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान्।
मत्तः प्रमत्त उन्मत्तः श्रान्तः कुद्धो बुभुक्षितः।। (१०६)
त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश।
तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः।। (१०७)

Dasa dharma najaananthi Dhrutharaastra nibodha thaan
Mattah, pramatha, unmatta, shraantha krudha babhukkhitha.
Thwara manascha lubdhascha bhithah kaami chathei dashah
Thasmaathethesu sarbesu na prasjeth panditha.

The ten classes of people who have no idea about righteousness are the (1) drunkard, (2) careless, (3) mad, (4) tired and exhausted, (5) angry, (6) hungry, (7) hasty, (8) greedy, (9) timid and (10) lustful. The learned should not encourage close affinity with them. For, they will definitely dislocate life's normal way and disturb the concentration required for successful performance of duties.

Sl. No. 111

सुदुर्बलं नावजानाति कञ्चिद्
युक्तो रिपुं सेवते बुद्धिपूर्वम्।
न विग्रहं रोचयते बलस्थैः
काले च यो विक्रमते स धीरः।। १११।।

Sudurbalam naabajaanathi kachhid
Juktho ripum sebathe buddhipurbam
Na bigraham rochayathe balasheyei
Kaale cha jo bikramathe sa dheerah.

Who never disgraces the weak, deals with the enemy tactfully, does not prompt the powerful to enmity; though in good time does not lag behind to display his wisdom and ability, he is wise, cool and composed.

Sl. No. 112

प्राप्यापदं न व्यथते कदाचि–
दुद्योगमन्विच्छति चाप्रमत्तः।
दुःखं च काले सहते महात्मा
धुरन्धरस्तस्य जिताः सपत्नाः।। (११२)

Prapyapadam na byathathe kadaachith
Dukhogama nichhathi chapramathah
Dukham cha kaale sahethe mahathmaa
Dhruandharstashya jithaa sapatna.

The powerful man confident of his strength and ability never grieves if overtaken by adversity. On the other hand, he becomes more careful and pursues his endeavour with greater zeal and if necessary withstands adversity without losing confidence. Such a man cannot be defeated by his adversary.

Sl. No. 118

न स्वे सुखे वै कुरुते प्रहर्ष
नान्यस्य दुःखे भवति प्रहृष्टः।
दत्त्वा न पश्चात्कुरुतेऽनुतापं
स कथ्यते सत्पुरुषार्यशीलः।। (११८)

Na Swaye sukhe weh kuruthe praharsa
Nanyasya dukhe vabathi prahrusta
Datwa na paschath kurathenuthapam
Sa kathyathe sathpurusaartha sheela.

Who does not become joyful for his own happiness, in the sorrow of others does not make glee and does not feel remorse for the gifts made he is the righteous person.

Sl. No. 127

वने जाताः शापदग्धस्य राज्ञः
पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः।
त्वयैव बाला वर्धिताः शिक्षिताश्च
तवोदेशं पालयन्त्याम्बिकेय।। (१२७)

Bane jaathaa sapadagdhashya raagynah
Pondhoh putrah pancha pashendrakappaa
Sa eba baala bardhitha sikhithascha
Tabaadesam palayanthyaambikeya.

O, Ambikanandan, the five sons born to Raja Pandu, who was burnt to ashes due to curse, have been brought up and taken care of by you. They also obey your orders as your own sons.

Sl. No. 128

प्रदायैषामुचितं तात राज्यं
सुखी पुत्रैः सहितो मोदमानः।
न देवानां नापि च मानुषाणां
भविष्यसि त्वं तर्कणीयो नरेन्द्र।। (१२८)

Pradayeh samuchitham thaatha raajyam
Sukhi putree sahitha modamanch
Nadebanam naapi cha manusaanhaam
Bhabishyasi thyum tharkaniyo narendrah.

O King Emperor, giving them what they rightfully deserve from the kingdom you live happily with your sons. If you do so neither the Gods nor the human beings will have anything adverse to comment on your decision.

Sl. No. 55

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते।
शान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः।। (५५)

Khyamaa bashikruthiloke khyamagan kim na sadhyatha
Shanthi khadga kare jashya kim karishyathi durjanah.

Forgiveness operates to bring the man forgiven under your influence or control. Nothing on earth cannot be successfully achieved by the influence of forgiveness. The man in possession of this weapon cannot be put in distress by the vile.

Sl. No. 56

अतृणे पतितो बह्निः स्वयमेवोपशाम्यति।
अक्षमावान् परं दोषैरात्मानं चैव योजयेत्।। (५६)

Athrune pathitho banhi swayamebopashyaamyathi
Akhyamabaan param dosei aathmaanam chaiba jojayeth.

Fire dropped on land bare of grass and weeds extinguishes of itself. Like that the man bereft of the quality of forgiveness implicates another with himself in the commission of a vile deed making others believe that he could not have committed the deed except in company of others to expunge himself from being the main perpetrator of the deed.

Sl. No. 72

वरप्रदानं राज्यं च पुत्रजन्म च भारत।
शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैकं च तत्समम्।। (७२)

Barapradaanam raajyam cha puthra janma cha vaaratha
Sathruscha mokhyanam kruchhraath thrini cheikam cha thathsamam.

Getting the gift of a boon, or of a kingdom, and birth of a son, all three on one side and liberation from the oppression of the enemy weigh equal in measure one on occasions of glee and the other in distress. In merit each side will be equal with the other.

Sl. No. 73

भक्तं च भजमानं च तवास्मीति च वादिनम्।
त्रीनेतांश्छरणं प्राप्तान् विषमेऽपि न संत्यजेत्।। (७३)

Bhaktham cha bhajamaanam cha thathaa smithi cha badinam
Trinetham shchharan praaptaan bischamepi na santhyajeth.

"Your devotee, sevak and I myself belong to you, Oh God!" If all the three of them be represented as avowing to God like that, he should not be spared even if actually he is overtaken by distress. For, a man can avow to God in one norm, not in all the three guises. He should then be taken to be disguising his true self.

Sl. No. 75

चत्वारि ते तात गृहे वसन्तु
श्रियामिजुष्टस्य गृहस्थधर्मे।
वृद्धा ज्ञातिरबसन्तः कुलीनः
सखा दरिद्रो भगिनी चानपत्या।। ७५।।

Chatwari thei thathaa gruhe basanthu
Shriya vijusthhashya gruhastha dharme
Brudhha gyanthirabsanthah kuleenah
Sakhaa daridro vaginee anapathyaa.

If you are following the householder's (Gruhastha Dharma) class of life of the true norm you should expect four different types of inmates in the house—first, the aged infirm old senior member, second, the poor issueless sister, third, the distressed respectable member of your clan and fourth, the friend reduced to penury by adverse circumstances. You have to accommodate all of them.

Sl. No. 77

देवतानां चे सङ्कल्पमनुभावं च धीमताम्।
विनयं कृतविद्यानां विनाशं पापकर्मणाम्।। ७७।।

Devathaanaam cha sankalpa manu bhaabam cha dheematham
Binayam krutha vidyaanaam binaasham paapakarmanaam.

The fruits of the following attainments are made available to the concerned recipients without delay—they are (1) for the determination (Sankalpa) of the Gods, (2) influence (Pravaaba) of the intelligent, (3) humility (Namratha) of the learned and (4) extermination (Vinaash) of the impieteous. This is done apparently to ensure good conduct among men on earth.

Sl. No. 82

पञ्चेन्द्रियश्च मर्त्यश्च छिद्रं चेदेकमिन्द्रियम्।
ततोऽस्य स्त्रवति प्रज्ञा हतेः पात्रादिवोदकम्।। ८२।।

Panchendriya-scha marthyascha chhidram chedekamindriyam
Thathohshya shrabathi pragyaan hrutheyh pathradiyodakam.

Out of the five sense enemies of man if one becomes faulty and uncontrollable he loses all his wisdom like the water escaping from the earthen pot through the smallest possible aperture or hole. This has to be guarded against, it is implied in the maxim.

Sl. Nos. 84-85

षडिमान् पुरुषो जह्याद् भिन्नां नावमिवार्णवे।
अप्रवक्तारमाचार्यमनधीयानमृत्विजम्।।
अरक्षितारं राजानं भार्यां चाप्रियवादिनीम्।
ग्रामकामं च गोपालं वनकामं च नापितम्।।

Sadimaan purusho jabyaad vinna nabambaannabe
Aprabakthana maachaaryam hadhyanamrutyiyan
Arakhhithaaram raajaanam vargaa chaapriyabadineem
Shkamakaaman cha gopaalam banakaamam ch
naapitham.

The priest (Aacharya) who does not give any good advice (Upadesha), the brahmin (Jaaginka) who cannot utter slokas correctly at sacrifices, the king who cannot protect his subjects at times of danger, the wife whose words are harsh and annoying, the cowherd who craves to stay in village away from the herd, deserve to be abjured like the man boarding a boat to cross the sea abjures the leaky boat without delay and demur.

Sl. No. 95

ईर्ष्यी घृणी न सन्तुष्टः क्रोधनो नित्यशङ्कितः।
परभाग्योपजीवी च षडेते नित्यदुःखिताः।।

Irahay ghruni na santhusthha krodhano nityashankitha
Paravaagyopjeebee cha sadete nitya dukhhitha.

The envious, the person who hates others and is always discontented, angry, always in fear of others and who depends on the prosperity of another for his maintenance, these six are always steeped in sorrow. They never can claim to be self dependent as every man is expected to be as implied in the sloka — man should make every effort to rise above this deplorable position.

Sl. Nos. 96-97

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः।
प्रायशो यैर्विनश्यन्ति कृतमूला अपीश्वराः।।
स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम्।
महश्च दण्डपारुष्यमर्थदूषणमेव च।।

Saptha doshah sadaa ragyaana dathabyaa byasanodayaah
Prayaso jeirbinashyanthi krutha mulaa apeeswarah.
Sthiyokhyaa mrugayaa paanam baakpwarunyam cha panchamam
Mahascha dandapaarudhyamarthadusanameba cha.

Too much of (1) desire for women, (2) attachment to dice, (3) hunting, (4) drinks, (5) harshness in speech, (6) meting heavy punishment disproportionate to the crime committed and (7) wasteful expenditure of resources are the seven very harmful purposes which have to be abjured at the earliest by the Ruler. Otherwise, however rich, he will fall and rue for that.

Sl. No. 105

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम्।
क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः।। १०५।।

Navadwaaramidam vekhyam thrigunam panchasakhikam
Khetragayaadhi sthhitham Vidwaan jo veda sa parah kavi.

Whoever knows of the human body with its nine doorways such as eye, ear, nose etc. and with three gunas or swabhaaba systems of wind, cough and bile and with five sense witnesses

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of lust, anger, greed, pride and illusion has been identified as his residence in life on earth, is taken by the wise as highly learned, or knowledgeable.

Sl. No. 123

मितं भुङ्क्ते संविभज्याश्रितेभ्यो
मितं स्वपित्यमितं कर्म कृत्वा।
ददात्यमित्रेष्वपि याचितः सं–
स्तमात्मवन्तं प्रजहत्यनर्थाः।।

Mitham vunktthe sambibhajyashrithevyo
Mitham Swapitham tham karma kruthuaa
Dadaathyamithrepyapi pachitha sang
Styamaathya bantham prajathyanarthaa.

Who after feeding the dependants in the family takes a small meal, although he works hard for long, sleeps less, has a free hand to spare his resources even to one who is not his close friend, he never faces any untoward situation in life.

Sl. No. 110

जानाति विश्वासयितुं मनुष्यान्
विज्ञातदोषेषु दधाति दण्डम्।
जानाति मात्रां च तथा क्षमां च
तं तादृशं श्रीर्जुषते समग्रा।।

Jaanathi biswaasayithem manushyaan
Bigyantha dosesu dadhathi dandam
Jaanaathi mathraa cha thathaa khyamaacha
Tham thaadrusham shrugushathe samayraa.

He who knows to gain the confidence of the people, who awards punishment to the guilty only after his guilt is proved, who knows the upward and downward limits of punishment for offences, and also knows to use forgiveness properly—all prosperity flock to such a Ruler.

Sl. No. 122

समैर्विवाहं कुरुते न हीनैः
समैः सख्यं व्यवहारं कथां च।
गुणैर्विशिष्टांश्च पुरो दधाति
विपश्चितस्तस्य नयाः सुनीताः।।

Sameirbibaaha kuruthe na heenei
Samei swarufam bybahaaram
Gunei bisishtam cha puro dadhathi
Bipaschitha thasya nayaa sunithah.

He who performs marriages with persons of equal status and maintains friendship with them, mixes with them in society, not with persons of low status; those who are more qualified and occupy more dignified positions than him, he makes it a point to give them due honour and respect above himself, such a person is truly learned and deserves praise from all.

Sl. No. 126

य आत्मनापत्रपते भृशं नरः
स सर्वलोकस्य गुरुर्भवत्युत।
अनन्ततेजाः सुमनाः समाहितः
स तेजसा सूर्य इवावभासते।।

Jah aathmanapathrapashe bhrusam narah
Sa sarba lokasya gurur bhabathyutha
Anathathejaa sumanaah samaahilhah
Sa thejasaa ibaaba vasathe.

Who is humble and soft spoken is praised as a noble person. On account of his clean mind and noble heart he is treated as an ideal person in society and thereby gains high esteem from all.

CHAPTER II

INTRODUCTION

After listening to all the advice held out by the wise and pieteous Vidur in as many as 128 slokas (recorded in Chapter I) Emperor Dhritarastra told him that since his mind was obsessed with the well-being of the Kouravas on the one hand and good of the Pandavas on the other he would like to hear him further on what he should do for the benefit of both. Further, as he is apprehensive of any harm coming to any of the two, he would like to hear what the noble Prince Yudhisthira wants to do for the good of both.

As this stage, Vidur responded and assured Emperor Dhritarastra that as desired he would unfold what according to him will be helpful and what will be harmful too to all the Kouravas. Then, he started:

Sl. No. 6

मिथ्योपेतानि कर्माणि सिध्येयुर्यानि भारत।
अनुपायप्रयुक्तानि मा स्म तेषु मनः कृथाः।। (६)

Mithyopethaani karmaani sidhey jurjaani Bhaartha
Anupaaya prajukthaani maasma thesu manah kruthaah.

By employing unholy methods such as the tricky game of dice to achieve success is vile and so you should not lend your support to such methods in any case. Those who engage in it and adopt unfair means to harass the opponent suffer untold miseries and meet abominable end as it happened in the case of the Kouravas who through the vile machinations of their maternal uncle, Shakuni, oppressed the Pandavas in various ways for which the entire Kourava family of 100 brothers were exterminated in the Kurukhetra war.

Sl. No. 7

तथैव योगविहितं यत्तु कर्म न सिध्यति।
उपाययुक्तं मेधावी न तत्र ग्लपयेन्मनः।। (७)

Thatheiba jogabihitam jaththu karma na sidhythi
Upaaya juktham medhabi na Thathra glapayenmanah.

On the other hand, if by adopting fair and regular means, you do not succeed in an endeavour you should not feel any remorse for that. Good and bad circumstances, and times have their own influence to enable man to succeed or fail in a venture. These are matters beyond the control of any man. So, therefore, he should not be sorry for the evil effect of bad times as much as he should not be overjoyed for the success good times bring him.

Sl. No. 8

अनुबन्धानपेक्षेत सानुबन्धेषु कर्मसु।
सम्प्रधार्य च कुर्वीत न वेगेन समाचरेत्।। (८)

Anubandhaana pekhetha saanu bandhesu karmasu
Sampradharya cha kurbuthi na begena samaachareth.

If a work is undertaken for any specific purpose, the significance and importance of the purpose have to be understood thoroughly and then the work taken in hand carefully without any haste. Even for starting the work one should not be hasty. It is at the beginning stage that if the work has been started properly the execution of the work will be smooth and successful. Haste may induce some omission or unsatisfactory work and that may vitiate the whole thing.

Sl. No. 9

अनुबन्धं च सम्प्रक्ष्य विपाकं चैव कर्मणाम्।
उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा।। (६)

Anubandham cha samprekhya bipakam chaiba karmanaam
Uthhaanamaanashyeba dheerah kurbitam ba na ba.

The sober and steady man should know thoroughly the purpose of the work and its necessity and also what will be its outcome or effect on the area where it is to be executed and on the men and other beings concerned and also its effect on himself as a result of undertaking its execution in order to come to the conclusion as to whether he should undertake it or not. If it is going to have adverse effect on him or his environment he should better not have anything to do with it.

Sl. No. 10

यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये।
कोशे जनपदे दण्डे न स राज्येऽवतिष्ठते।। (१०)

Jah pramaanam na jaanaathi sthhane brudhou thathaa khyaye
Kosho janapade dande na sa rajyeibathisthathe.

The Ruler who is well aware of his position, profit and loss position of his treasury, country and his subjects, crimes and offences and knows the upper and lower limits of punishment, is fit to govern the kingdom, but if he does not know the detailed position of all these is not fit to occupy the position of the Ruler.

Sl. No. 12

न राज्यं प्राप्तमित्येव वर्तितव्यमसाम्प्रतम्
श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम्।। (१२)

Na raajyam praptamitheyba barthithabyamasampratham

Shriyam hyabinayo hanthhi jaraa ripomibothamam.

'Now that I have gained the kingdom', thinking like that the Ruler should not behave in an improper manner with one and all. Carelessness and uncontrolled use of resources brings about its depletion and ruin as old age impairs and disfigures the youthful and graceful figure of the well built man. One should not behave in that manner in his own interest. In the case of the Ruler, however wealthy and strongly fortified his properties might be, it will not take time for all that to wane away if the Ruler is not careful.

Sl. No. 13

भक्ष्योत्तमप्रतिच्छन्नं मत्स्यो चडिशमायसम्।
लोभाभिपाती प्रसते नानुबन्धमवेक्षते।। (१३)

Vakhyattamum prathichhannam badisamaayasam
Lovavipaathee prasathe naanubandhamabekhyathe.

The bait for catching fish from the river and tank is made of thin iron wire covered by the body of the earth worm or some other thing which smells sweet to the fish. The fish out of greed gulps the bait and in the process the iron wire pierces its throat and it gets caught by the man hunting for fish. It is then brought out of water, cut into pieces and cooked and eaten as tasteful curry. The foolish fish out of greed for the bait got caught and killed. It is implied that man should not be a prey to his greed which would lead him to serious situations and he might even lose his life thereby.

Sl. No. 14

यच्छक्यं ग्रसितुं ग्रस्यं ग्रस्तं परिणमेच्च यत्।
हितं च परिणामे यत् तदाद्यं भूतिमिच्छता।। (१४)

Jaschhakyam grasithum grastham parinamecha jath
Hitham cha pariname jath thadadhyam bhuthi
michhathaa.

Whosoever wants the welfare of himself he should eat or want to eat such things which are eatable by man and which he can digest on eating and not become harmful in the end. In eating also man has to be careful to eat digestible things and which will do him good.

Sl. No. 15

वनस्पतेरपक्वानि फलानि प्रचिनोति यः
स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति।। (१५)

Vanaspaterapkwani phalaani prachinothi jah
Sah Naapnothi rasam thevyo bijam chashya
vinashyathi.

If one plucks unripe fruits from the trees, he cannot get juice from the fruits and on the other hand, the fruit does not yield any seed for regeneration of the tree. There is a loss from all sides. This is like an act of complete denudation of a useful food article which should not be done in any case by anybody.

Sl. No. 16

यस्तु पक्वमुपादत्ते काले परिणतं फलम्।
फलाद् रसं स लभते बीजाच्चैव फलं पुनः।। (१६)

Jasthu pakwamupaadathe kaale parinatham phalam
Phalaat rasam sa lavathe beejaachheyba phalam punah.

Whoever plucks ripe fruits he gets the benefit of the juice of the fruits to eat or in case, the fruits are left to ripen on the tree they provide for the regeneration of the tree and multiplication of the fruit yield for the benefit of mankind. That will be a case of help to a greater cause. Or in the alternative the seeds in the fruits if unplucked will regenerate into trees and procreation of the species.

Sl. No. 17

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः।
तद्वदर्थान्मनुष्येभ्य आदद्यादविहिंसया।। (१७)

Yatha maadhu samaadaththe rakhyan puspani satpadah
Tadbadarthaanmanushevya aadadhdyabihinsayaa.

Like the black bee collecting honey from the flowers without hurting the flowers, the Ruler should collect rent from the subjects without any duress. If the black bee would engage in collecting honey by stinging the flowers that would cause pain to the flowers no doubt. Likewise if the agents of the Ruler collect rent from the subjects adopting high-handed and forceful methods that would be painful to the subjects. Vidur suggests that harsh methods should not be adopted for collecting the dues of the Ruler from the subjects.

Sl. Nos. 18-19

पुष्पं पुष्पं विचिन्वीत मूलच्छेद न कारयेत्।
मालाकार इवारामे न यथाङ्गारकारकः।। (१८)
किन्नु मे स्यादिदं कृत्वा किन्नु मे स्यादकुर्वतः।
इति कर्माणि संचिन्त्य कुर्याद् वा पुरुषो न वा।। (१९)

Puspam puspam bichinueetha muula chhedam na kaarayet
Malakara ebaraame na jathaanagaarakaarakah.
Kinthu mai swadidum kruthwa, kinthu mai shyaadak urbatha
Ithi karmani sanchintya kuryath baa purusho na baa.

Vidur continued: Flowers should be collected one by one not damaging them in any way as the "Malakaar" does, and not as the coal maker collects timber without any regard for the safety of the flowers. He has no interest in the flowers. It is implied that the Ruler should collect his dues from the subjects without applying any methods of duress or force which would cause pain to the subjects. The collection should be made by gentle methods and not by duress or application of force. The latter would scare and cause harm to the subjects if not physically, mentally. That should not be adopted by the Ruler to deal with the subjects, it is implied. The Ruler should see that the character of the subjects is maintained. The Ruler should think, as Vidur explains in Sl. No. 19, what would be his gain by adopting this attitude in favour of the subjects and harm by not adopting. It is implied that the subjects are valuable assets of the kingdom and so their mental stamina should not be dislocated.

Sl. No. 25

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम्।
प्रसादयति यो लोकं तं लोकोऽनुप्रसीदति।। (२५)

Chakhyusaa manasaa bachaa karmanaa cha
chabhurbichham
Prasadayathi ja lokam tham lokohnupraseedathi.

The Ruler who keeps his subjects contented by his kind looks, noble behaviour, sweet words and also by his good deeds, in all these four ways the subjects want him as their Ruler and the administration runs smoothly through the support of the subjects on the good Ruler-subject relationship.

Sl. No. 26

यस्मात् त्रस्यन्ति भूतानि मृगव्याधान्मृगा इव।
सागरान्तामपि महीं लब्ध्वा स परिहीयते।। (२६)

Yasmaath thrashyanthi bhuthaani mrugabyaadhan
mruga eeba
Sagaraanthamapi maheem labdhwa sa parihiyathe.

The Ruler whom the subjects fear like the deer afraid of the hunter by whom it has been captured, even if he comes to be lord of a large kingdom extending upto the sea shore, will lose it soon for want of support of the subjects and for poor Ruler-subject relationship.

Sl. No. 27

पितृपैतामहं राज्यं प्राप्तवान् स्वेन कर्मणा।
वायुरभ्रमिवासाद्य भ्रंशयत्यनये स्थितः।। (२७)

Pithrupithamahang raajyang prapthabaan sweyana
karmanaa

Baayurabhramibaasaadya bhransayathynaye sthhithah.

The Ruler who might have inherited a vast kingdom from his forefathers, but due to his own unfair and impieteous deeds he causes such upheavals in the kingdom that breaks it up as a stormy wind breaks up the mass of cloud. It is implied that the past might have been peaceful and prosperous of a kingdom but if the present is unworthy of the subjects' trust and allegiance, it will not be able to keep its entity intact. The past faults can be patched up to some extent by the present meritorious record of the Ruler, but not vice versa. The Ruler should not for that reason be oblivious of its importance.

Sl. No. 30

य एव यत्नः क्रियते परराष्ट्रविमर्दने।
स एव यत्नः कर्तव्यः स्वराष्ट्रपरिपालने।। (३०)

Ja eba jatna kriyathe pararaastrabimardane
Sa eba jatna karthabya swaraastra paripaalane.

The effort that one makes to harm another Ruler's kingdom that amount of labour and effort should rather be made for the betterment of his own kingdom by taking up constructive deeds for the consolidation of his own kingdom and welfare of his subjects than for harming another's kingdom from which he cannot derive any good results for his own kingdom and subjects.

Sl. No. 31

धर्मेण राज्यं विन्देत धर्मेण परिपालयेत्।
धर्ममूलां श्रियं प्राप्य न जहाति न हीयते।। (३१)

Dharmena raajyam bindetha dharmena paripalayeth
Dharmamulaam shriyam praapya na Jahaathi na heeyathe.

If a kingdom is acquired in righteous way and maintained in righteous way, the goddess of righteousness will not abjure you nor you will like to abjure her. It is implied that once a kingdom is acquired in the righteous way and you fully realise its implication and the stability gained due to that you yourself will not want to leave the righteous way nor the goddess will leave you for that matter.

Sl. No. 37

एतयोपमया धीरः संनमेत बलीयसे।
इन्द्राय स प्रणमते नमते यो बलीयसे।। (३७)

Yethayopamayaa dhirah sansametha balecyase
Indraya sah pranamathe namathe jo baliyase.

The weak ought to yield to the really stronger and powerful. That will be like bowing to Indra the King of Heaven who is taken to be the strongest and most powerful deity in the Universe. No useful purpose will be served by standing up against the stronger person to court failure in result.

It will not be good in any way.

Sl. No. 42

य ईर्षुः परवित्तेषु रूपे वीर्ये कुलान्वये।
सुखसौभाग्यसत्कारे तस्य व्याधिरनन्तकः।। (४२)

Jah irsu parabiththesu, rupe, birjye, kulaanyaye
Sukhasouvagya sathkaare thasya byaadhhiranantakah.

Who is envious of the prosperity, of another in his wealth, health and strength of body, and in his clan distinctions, he forfeits his own happiness, good luck, honour and prestige, wealth and well-being which melt away from him. This is incurable and irremovable. Enviousness is one of the worst qualities of man. That does not harm the man envied, but harms the envious man irrevocably.

Sl. No. 44

विद्यामदो धनमदस्तृतीयोऽभिजनो मदः।

मदा एतेऽवलिप्तानामेत एव सतां दमाः।। (४४)

Vidyaamado, dhanamadosthrtyo vijano madoh
Madaah ete balishan namebe eba sathaam damaah.

The pride of the three, learning, wealth, high clan are pride for the lowly person, but for the noble it is effort for controlling lust, anger and greed, the three most powerful sense enemies of man. The man who is able to control these three enemies will never be subjected to pride of the three species specified. Pride of man is the root cause of his failure in life in all fields of righteousness. He should make allout effort to control pride in him by all means.

Sl. No. 48

शीलं प्रधानं पुरुषे तद् यस्येह प्रणश्यति।
न तस्य जीवितेनार्थो न धनेन न बन्धुभिः।। (४८)

Shilam pradhhanam purushe thad jasheyha pranashyathi
Na thashya jibithenaayrthou na dhanena na bandhhuvih.

Nobility of character is the highest trait of man. Who has not that trait in him does not gain the goodwill and support of the people. Without this support, man cannot prosper in life. He should be careful not to lose the noble traits of character in his thoughts of mind, words of mouth and actions at all stages of life.

Sl. No. 52

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम्।
उत्तमानां तु मर्त्यानामवमानात् परं भयम्।। (५२)

Abruthithi vayamanthyaabhamaa maddhyaanam maranaath vayam
Uthhamaanaam thu martheyavam abamaanath param vayam.

The lowly are afraid of unemployment for want of work with the higher and richer class people, the middle class people are mentally afraid of death and the higher or noble people are equally afraid of losing their fame and prestige in life. The lowly people should seek work for themselves, the middle class people should take shelter of the ascetics who are not at all afraid of death and the noble men should engage in the welfare of the poor and lowly people who will, therefore, bless them and sing their praise.

Sl. No. 53

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः।
ऐश्वर्यमदमत्तो हि नापतित्वा विबुध्यते।। (५३)

Ayiswarya mada papisthha madaah paanamadaadaya
Ayiswarya mada mathho hi naapathithwaa bibudhyathe.

Addiction to liquor of kinds is addiction no doubt but the addiction to riches is extremely bad and harmful because the man addicted to riches does not regain his senses before he is completely worsted. The liquor addict regains his senses as soon as the liquor effect subsides. But in the case of riches, the man does not regain his senses before he is completely ruined. Hence, addiction to riches is the worst addiction in man.

Sl. No. 55

यो जितः पञ्चवर्गेण सहजेनात्मकर्षिणा।
आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोडुराट्।। (५५)

Jo jithah panchabargena sahajenatma kar inaa
Apadaasthsya bardhanthe sukla pashya iboduraat.

He who is under clutches of the five powerful sense enemies in man his sorrows go on increasing like the moon growing from day to day in the bright fortnight of the month. It is the five powerful sense enemies of lust, anger, greed, attachment and enviousness in man who put him in danger unless they are brought under control. So, it is implied that man should make every effort to conquer the sense enemies by constant endeavour so that they cannot make a helpless creature of him.

Sl. Nos. 59-60

रथः शरीरं पुरुषस्य राज–
न्नात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः।
तैरप्रमत्तः कुशली सदश्वै–
र्दान्तैः सुखं याति रथीव धीरः।। (५६)
एतान्यनिगृहीतानि व्यापादयितुमप्यलम्।
अविधेया इवादान्ता हयाः पथि कुसारथिम्।। (६०)

Rathah shareram purusashya raajan
Athmaa nyanthenyashya aaswaa
Theirupramathha kusalee sadasheyei
Jaanthi sukhham jathi ratheeba dheerah.
Ethan na nigruhithani byaapadayithumapyalam
Abidheyaa yibaadaanthaa hayaa pathi kusaarathim.

Continues Vidur — O King Emperor, the body of man is like the Chariot of which his wisdom is the charioteer with the sense enemies the horses drawing it here and there. The man who brings the sense enemies, the horses, under control makes his journey as he desires. If the senses, the horses, are not brought under control then the man cannot make his life's journey as he likes and as it would be fruitful for him.

Sl. No. 63

अर्थानामीश्वरो यः स्यादिन्द्रियाणामनीश्वरः।
इन्द्रियाणामनैश्वर्यादैश्वर्याद् भ्रश्यते हि सः।। (६३)

Arthaanaamadhiswaro jah shyadindriyaamaniswarah
Indriyanaamaneiswaryaath vrashyathe hi sah.

However wealthy a man may be if he has not brought his sense enemies lust, ire, greed, etc. under control he cannot have proper sway over his life's journey and so lose the fame and name he might have earned on the strength of his wealth. In other words, it is not the wealth that can bring in fame and name to the man, but it is his righteousness which will help him to earn name and fame on his life's path.

Sl. No. 65

बन्धुरात्माऽऽत्मनस्तस्य येनैवात्माऽऽत्मना जितः।
स एव नियतो बन्धुः स एवनियतो रिपुः।। (६५)

Bandhuraathmaathmanasthasya geneibathmanaa jithah
Sa eba niyatho bandhu sa ebaa niyatho ripuh.

He who has control over his soul, his soul will be his friend on life's path. It may also operate as his enemy if his life is bereft of righteousness and he leads a life where the sense enemies operate as they please against righteousness. If righteousness is observed man becomes pieteous for piety is righteousness.

Sl. No. 66

क्षुद्राणेव जालेन झबवपिहितावुरु।
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः।। (६६)

Khyudra kheneba jaalena khyapababapihetha buru
Kaamascha Raajan krodhascha thou pragyaanam
bilumpathah.

As two large fishes caught and ensnared in a net of small holes cut holes and make them big enough to gain their liberty to come out of the net, like that the powerful sense enemies, lust and anger, eat into man's wisdom and bewilder him. Unless man is able to control the sense enemies his life on earth will be not worthwhile living without wisdom.

Sl. No. 72

अनसूयार्जवं शौचं संतोषः प्रियवादिता।

दमः सत्यमनायासो न भवंति दुरात्मनाम्।। (७२)

Anasuyaajabam soucham santoshah priyabaaditha
Dama satyamanaayaaso na bhabanti duraathmanaam.

Not to find fault in good qualities, simplicity, pieteousness, contentment, sweet words of mouth, control of the sense enemies, truthfulness, and active habits are not to be found in the unrighteous man. These are qualities of the righteous who wants to lead a contented life of useful work on earth.

Sl. No. 78

रोहते सायकैर्विद्धं वनं परशुना हतम्।
वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतभ्।। (७८)

Rohathe sayakeir biddham banam parasunaa hatham.
Bachaa duruktam bibhachham na sangrahathi bookhyatham.

The woods of the forest cut with sharp weapons and arrows regenerate quickly but the wound of harsh words does not heal up in life time of man. The harsh words cut deep wounds in the mind of the man rebuked and are carried life long though the woods of the forest cut and damaged by sharp cutting implements regenerate in a season (year) or two at the most. The wounds caused by harsh words cut deeper than those caused to trees of the forest when cut and felled.

Sl. No. 83

सेयं बुद्धिः परीता ते प्रत्राणां भरतर्षभ।
पाण्डवानां विरोधेन न चैनानवबुध्यसे।। (८३)

Seyam budhih parithaa the puthranam bharatharsava
Paandavaanam virodhena na chainaa nababudhyase.

Vidur said — O King Emperor, the mind of your own sons has been poisoned against the Pandavas. You are not able to discern that. It is implied that due to the love of King Dhritarastra for his own sons he is not able to notice that the Kourava princes have borne envy and anger against the Pandava princes which has clouded their wisdom. The same is seen in Emperor Dhritarastra who is, therefore, not able to see the real situation.

Sl. No. 86

अनुक्रोशादानृशंस्याद् योऽसौ धर्मभृतां वरः।
गौरवात् तव राजेन्द्र बहून् क्लेशांस्तितिक्षति।। (८६)

Anukrosadaanusanshyaad jo sou dharma vrutham barah
Gourabaath thaba Rajendra bahun baleshamsthithi khyathi.

O King Emperor, continued Vidur, the best in pieteousness of all the Kouravas is Yudhisthira, the Pandava prince being blessed with compassion, love to all peoples, carries great regard for you. That is the reason why he is bearing all the pains for which he is not complaining at all.

CHAPTER III

Sl. No. 2

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम्।
उभे त्वेते समे स्यातामार्जवं वा विशिष्यते।। (२)

Sarba thithesu baa snanam sarba bhuthesu charjabam
Ume thwathe same shyaathamarjabam baa bisisthyathe.

Said Vidur — Bathing in the sacred waters and tender dealings with all Beings of earth are equally meritorious righteousness, or rather the latter viz. tender dealings with all Beings of earth has special merit about it. This is as it should be, for bathing in the sacred waters is mechanical ritual whereas tender deal needs special effort on the part of the person concerned and the effort may differ in kind and quality from person to person. The same manner of tender behaviour will not suit each and every person or Being. Hence, its special position.

Sl. No. 3

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो।
इह कीर्ति परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि।। (३)

Arjabam pratipdyaswa puthresu sathatham bibho.
Iha kirthi paraam praapya prethya swargamabaapsyasi.

O King Emperor you should deal equally tenderly with your sons, the Kouravas and Pandavas. If you do so your own and sons of your late brother Pandu will earn fame in life on earth and on death will be entitled to an honourable place in Heaven. In the case of King Dhritarastra maintaining equal attitude of love to both the Kouravas who are his own sons and the Pandavas who are his elder brother late Pandu's sons it will be meritorious act of special merit and the reward of a place in heaven after death to King Dhritarastra will be well merited by him.

Sl. No. 6

स्वयंवरे स्थिता कन्या केशिनी नाम नामतः।
रूपेणाप्रतिमा राजन् विशिष्टपतिकाम्यया।। (६)

Swaymbare sthithaa kanyaa kesinee nama naamathah
Rupena prathimaa Raajan bisistha pathi kaamyayaa.

This is an ancient incident O Rajan, Dhritarastra. Once upon a time an exquisitely beautiful girl, Kesinee by name, appeared in a "Swayambara" Sabha for selection of suitable groom for her. In those days daughters of kings and distinguished noblemen were being married by means of Swayambara process.

Sl. Nos. 7-8

विरोचनोऽथ दैतेयस्तदा तत्राजगाम ह।
प्राप्तुमिच्छंस्ततस्तत्र दैत्येन्द्रं प्राह केशिनी।। (७)
किं ब्राह्मणाः स्विच्छ्रेयांसो दितिजाः स्विद्विरोचन।
अथ केन स्म पर्यङ्कं सुधन्वा नाधिरोहति।। (८)

Birochanotha daitheyasthadaa thathraajagaama ha
Praapthumichhethsthathasthathra daithendera praaha
Kesinee
Kim Brahmanaah swichheyansho dithijaa swidbirochana
Atha kena swaparjankam sudhawaa naadhirohathi.

Said Kesinee — Birochana, are you distinguished or demon that you seek my hand in this Swayambara? If you are Brahmana why cannot the well-known Sudhanwaa Brahmana wed me to be my bedmate? In other words, why shall I not marry Sudhanwaa in preference to you?

Sl. Nos. 9-10-11-12-15

प्रजापत्यास्तु वै श्रेष्ठा वयं केशिनि सत्तमाः
अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः।। (९)
इहैवावां प्रतीक्षाव उपस्थाने विरोचन।
सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ।। (१०)
तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे।
सुधन्वानं च मां चैव प्रातर्द्रष्टासि संगतौ।। (११)
अतीतायां च शर्वर्यामुदिते सूर्यमण्डले।
अथाजगाम तं देशं सुधन्वा राजसत्तम।।
विरोचनो यत्र विभो केशिन्या सहिता स्थितः।। (१२)
तवार्हते तु फलकं कूर्चं वाप्यथवा बृसी।
सुधन्वन्न त्वमर्होऽसि मया सह समासनम्।। (१५)

Said Birochana—

Prajaapathyaashthu bai shresthha bayam Kesinee
sathama

Asmakam khalyume lokaah ke debaa ke dwijaathayah.
(9)

Said Kesinee—

Ehaibaabaam prathikhyaaba upasthaane Birochana
Sudhanwaa pratharaagathyaa pasheyam baam
samagathou. (10)

Said Birochana—

Tathaa vadre karishyaami jathaa thwam Viru Vaasase
Sudhanwanam cha maam chaiba prathin drasthhaasi
samgathou. (11)

Said Vidur—

Athithaayam cha sarbaryaamudithe suryamandale
Athha jagaam tham desham Sudhanwaa Rajasathama

Birochana jathra Bibho Kesinya sahitha sthithah. (12)
Sudhanwaa cha samagachhan prahaari Kesinee
thathaa

Samaagatham dwijaam drusthawaa Kesinee Varatharsava
Prathyuthyaasanam thasmai paadyam arghyam dadou punah. (13)

Said Birochana—

Thabaarhathe thu falakam kurcham baapyathabaa brushee
Sudhanwanna thwamarhashi mayaa saha samaasanam. (15)

Birochana replied to Kesinee saying we belong to the race of the best of the clans created by Brahma, the Creator, hence we are the best — how can the Gods and Brahmans compare with us? Overall, what is a Brahmana? In reply to which Kesinee said — You wait till next morning when Sudhanwaa will arrive and I shall have a view of both of you together. To this Birochana agreed and replied saying — All right I shall wait and you will see both of us together as you desire.

And accordingly Sudhanwaa came upon the scene where both Birochana and Kesinee were together. (12)

Seeing Sudhanwaa there Birochana stood up and offered him welcome with water to wash his feet and seat to sit upon. (13)

Thereupon, Sudhanwaa replied saying — O son of Prahlad, I cannot sit with you on the same seat. That will mean that both of us are equal in all respects. (13)

Birochana then spoke to Sudhanwaa in the following words — For you the proper seat is the "Pidhhua" to sit on the ground or the leaf plate either. You are not fit to sit with me in my golden seat. In that case, we shall both be deemed to be equal to each other. (15)

Sl. No. 16

Said Sudhanwaa—

पितापुत्रौ सहासीतां द्वौ विप्रौ क्षत्रियावपि।
वृद्धौ वैश्यौ च शूद्रौ च न त्वन्यावितरेतरम्।। (१६)

Pitha puthrou sahaa sitham dou biprou khatiryaadapi
Brudhou, Baishyo cha Sudrou cha nathwanaa
bitharetharam.

Father and son, two Brahmins, two Khyatriyas can sit together on one seat, but not two other people. This was the practice and etiquette obtainable in ancient times and hence, there was no question of two persons belonging to two different castes to sit together on one seat.

Sl. No. 52

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च।। (५२)

Asto gunaah purusam deepayanthi
Pragyaan cha Koulyam cha dama shrutham cha
Paraakramascha behuvoasitha cha
Daanam Jathau shakthi Kruthagyatha cha.

Possession of the eight qualities specified which make man more meritorious are — wisdom, clan sense, 'dama' or control of words of mouth, knowledge of the scriptures, prowess, talking in few words, making gift to the poor and deserving according to ability, and gratitude. Man should strive to acquire them and utilise to the best ability.

Sl. No. 53

एतान् गुणांस्तात महानुभावा–
नेको गुणः संश्रयते प्रसह्य।
राजा यदा सत्कुरुते मनुष्यं
सर्वान्गुणानेषु गुणो विभाति।। (५३)

Ethaan gunausthath mahanubhabaa
Nekogunah sanshrayathweh prasahya
Raja jadas sath Kuruthe manushyam
Sarbaangunaanesh guno bibhathi.

All these eight qualities specified glow in the man possessing them. If the Ruler recognises by endowing him with the honour of the King's blessings as "Rajasamaan", that one honour outshines all other honours of man.

Sl. No. 58

न स सभा यत्र न सन्ति वृद्धा
　　न ते वृद्धा ये न वदन्ति धर्मम्।
नासौ धर्मो यत्र न सत्यमस्ति
　　न तत् सत्यं यच्छलेनाभ्युपेतम्।। (५८)

Nah saa sabhaa jathra na santhi brudhaa
　　Na thei brudhaa jei na badanthi dharmam
Na sou dharma jathra na sathyamasthi
　　Na thath satyam jathechhalenaavyu petham.

That is not a proper assembly where elderly experienced persons are not present and participating, they are not the elderly persons who do not explain the essence of piety, that is not piety which is not full of righteousness, where righteousness is not present there is no truth. The operation of all these meritorious qualities is linked with one another and the lacuna in any one case will adversely affect the whole chain. Man has to be careful about that.

Sl. Nos. 60-61-62

पापं कुर्वन् पापकीर्तिः पापमेवाश्नुते फलम्।
पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यमत्यन्तमश्नुते।। (६०)
तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः।
पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः।। (६१)
नष्टप्रज्ञः पापमेव नित्यमारभते नरः।
पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः।। (६२)

Paapam kurban paapa kirthim paapameba shruthe phalam
Punya kurban punya kirthi punyamathynthynthamas nuthe.

Thasmath papam na kurbatha purashah sansitha brathah
Paapam pragyaam naashayathi kriyamaanam punah punah.

Nasta pragyaanh paapameba nithya maravathe narah
Punyam pragyaan bardhayathi kriyamanam punah punah.

He who does impieteous deeds earns the stains of impiety and who adheres to pieteous deeds earns the fruits of pieteous ones. So, therefore, man should not indulge in impieteous deeds as such deeds destroy the wisdom of man. And who loses his wisdom goes on indulging in impieteous deeds. It operates as in a vicious circle. But if on the other hand, his deeds are righteous and he practises them, the piety that he will earn will increase his wisdom. That will make his life fruitful for earning salvation.

Sl. No. 66

प्रशामेवागमयति यः प्राज्ञभ्यः स पण्डितः।
प्राज्ञो ह्यवाप्य धर्मार्थौ शक्नोति सुखमेधितुम्।। (६६)

Pragyaamebaagàmayathi jah praanyeyvya sah panditha
Pragyon hyabanpya dharmaarthei saknothi sukhmedhithum.

He who acquires wisdom from elderly wise men he is a learned man or pundith. That is because such a man acquiring knowledge of piety and wealth easily accomplishes his future well-being. Man should, therefore, welcome advice from pieteous men.

Sl. No. 70

धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते।
असंवृतं तद् भवति ततौऽन्यदवदीर्यते।। (७०)

Dhanenaadharma labdhena jachidramapidhiyathe
Asambrutham thad vabathi thathonyadabadirjathe.

If one tries to conceal the sin of the wealth earned in impieteous ways he does not succeed in that but in the process other cases of such sin committed by him come to light and the full picture of the man is revealed before the public who hate the man for his impieteous deeds.

Sl. No. 77

सर्वैर्गुणैरुपेतास्तु पाण्डवा भरतर्षभ।
पितृवत् त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत्।। (७७)

Sarbai gunai rupethasthu pandava Varatarsava
Pithrubath thwayi barthanthe thesu barthashya puthrabath.

Vidur says — O King Emperor, the Pandavas are endowed with meritorious qualities and they treat you as their father. You may behave with them as your sons and treat them with equal fervour and affection.

It is indeed great of Vidur to be straightforward and fearless in upholding truth and piety. He has rightly earned the appellation of "Mahatma".

Sl. No. 76

दुर्योधनेऽथ शकुनो मूढे दुःशासने तथा।
कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि।। ७६।।

Duryodhanetha Shakunou muddhe Duhshasane thathaa
Karne chaiswarjamaadhaaya katham twam bhuthimichhashi.

Said Vidur — O King Emperor, you have now entrusted the responsibility of the empire to Duryodhana, Shakuni, foolish Dushasan, and Karna and yet hope for its development, but with such people at the helm of affairs how can it be possible? They are not capable of yielding the desired result. The hope will, therefore, be misplaced and remain unfulfilled.

Sl. No. 33

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते।
शतमश्वानृते हन्ति सहस्त्रं पुरुषानृते।। ३३।।

Pancha paswanruthe hanthhi dasha hanthhi gabaan ruthe
Shatamashwanruthe hanthi sahashram purushaanruthe.

Who speaks falsehood for a beast suffers hell torture for five generations, for a cow for ten, and for a man, for one thousand generations. So, man should be cautious to avoid speaking falsehood in his own interest, it is implied.

Sl. No. 4

यावत् कीर्तिर्मनुष्यस्य पुण्या लोके प्रगीयते।
तावत् स पुरुषव्याघ्र स्वर्गलोके महीयते।। (४)

Jaabath kirthi manushyashya punyaa loke prageeyathe
Thabath sa purushatyaaghrah swarga loke mahiyati.

Said Vidur — As long as the sacred fame of man is sung here on earth, till then he is given a distinguished place in Heaven. If merit of the praise is sung on earth the place in Heaven is reserved for him for that.

When the singing of the fame terminates the distinction conferred on the man ends and the place in Heaven is withdrawn. If the praise is sung again it may be reallotted to him if so merited.

Sl. No. 34

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन्।
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदेः।। ३४।।

Hanthai jaathaanajaathaansha hiranyaarthhenrutham
badan
Sarbam Vyumanruthhe hanthhi maa sma
vumyanrutham badeh.

Who speaks falsehood for gold makes all his past and future generations suffer in hell, for earth and wife if falsehood is spoken causes his own complete annihilation. So, man should never utter falsehood for earth and wife in his own interest.

Sl. No. 39

तस्माद् राजेन्द्र भूम्यर्थे नानृतं वक्तुमर्हसि।
मा गमः ससुतामात्यो नाशं पुत्रार्थमब्रुवन्।। (३६)

Thasmath Rajendra Vumyarthei nanrutham bakthu
marhasi
Maa gamah sasuthamaathyou naasham puthrartha
mabruban.

Said Vidur — O King, therefore, even for the whole world you should not take recourse to falsehood. In order to safeguard the interest of your sons do not, with the support of the ministers and your sons, adopt falsehood which will in the end be the cause of extermination of all of you, your sons and ministers. It is noteworthy to observe the fearless and straightforward views of Vidur.

Sl. No. 40

न देवा दण्डमादाय रक्षन्ति पशुपालवत्।
यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम्।। (४०)

Na debaa dandamadaya rakhyanthipasupaalabath
Jam thu rakhithunichhathi budyaa sambihajanthi thum.

It is noteworthy to mention here that Gods do not arm man with a large staff to protect himself from the attack of the miscreants but endow the latter with good sense, wisdom and love so that he would desist from the vile way in which he wanted to retaliate them. Thereby, the mind of the miscreant is changed and he no more wants to proceed against the innocent man. The objective of saving the innocent man is accordingly achieved without taking recourse to a measure which might have worsened the situation. The problem is solved without further hitch.

Sl. No. 41

यथा यथा हि पुरुषः कल्याणे कुरुते मनः।
तथा तथास्य सर्वार्थाः सिद्ध्यन्ते नात्र संशयः।। (४१)

Yathaa yathaa hi purusha kalyaane kuruthe manah
Tathaa tathaashya sarbaarthaah sidhynthe naathra samshayah.

Continues Vidur — As man goes on pinning his hopes on solution of his problems by peaceful ways he goes on gaining his desires without any dispute with anybody. As we have noticed under the preceding maxim Gods adopt ways to smoothen the way of peaceful solution of problems.

Sl. No. 42

नैनं छन्दांसि वृजिनात् तारयन्ति
मायाविनं मायया वर्तमानम्।
नीडं शकुन्ता इव जातपक्षा–
श्छन्दांस्येनं प्रजहत्यन्तकाले।। ४२।।

Nainam chhandaanshi brujinaath thaarayanthi
Mayaabinam maayayaa barthamaanam
Needam shakuntha iba jaathapakhyaa
Echhandaanseyanam prajahatyanthakaale.

Said Vidur — The Vedas do not release the vile man of his villainy to escape from the bonds of sin to a free and pure life like the fledgling on growing its feathers flying away from its bondage of the closed nest to enjoy the free air of the sky. The villain remains tied to the bonds of the world and suffer the sorrows of life. It is only by giving up villainy completely that Gods offer the blessings of a pure life. It is worthwhile to compare what the great 15th century saint-poet Kabir says in one of his couplets:

I have made my mind pure
Like the pure Ganges water
I now find God running after me
Calling Kabir, O Kabir.

God is seen running after Kabir and calling him out. That is for offering to him all blessings wanted by him including the blessing of salvation.

Sl. No. 43

मद्यपानं कलहं पूगवैरं
भार्यापत्योरन्तरं ज्ञातिभेदम्।
राजद्विष्टं स्त्रीपुंसयोर्विवादं
वर्ज्यान्याहुर्यश्च पन्थाः प्रदुष्टः।। (४३)

Madyapanam kalaham pugabairam
Varyaapathyeorantharam gyanthivedam
Raajadwisthham stripunsayabibaadam
Barjaanyaadwyascha panthaah pradustah.

Said Vidur — Addiction to liquor, quarrel with a large number of people, engendering dispute between husband and wife, and dispute among family members, incurring the anger of the Ruler, dispute in the clan and society among its members, all these are vile habits in man to be discarded at the earliest in order to ensure a peaceful life in society and family.

Sl. No. 49

तृणोल्कया ज्ञायते जातरूपं
वृत्तेन भद्रो व्यवहारेण साधुः।
शूरो भयेष्वर्यकृच्छ्रेपु धीरः
कृच्छ्रेष्वापत्सु सुहृदश्चारयश्च।। (४६)

Trunelkayaa gyanyathe jaath-arupam
Bruthhena vadro byabahaarena Sadhuh
Surou vayebyartha kruchheshu dheerah
Kruchhibyaapasthu suhrudascharayascha.

In burning fire is tested the quality of gold, from his righteousness the quality of the man, from his behaviour the quality of the ascetic, and from danger to life the quality of the friend. For instance, if friend does not *suo motto* come without being called and take care of the man in danger, he cannot be taken as a true and sincere friend of the man in danger.

Sl. No. 55

यज्ञो दानमध्ययनं तपश्च

चत्वार्येतान्यन्ववेतानि सद्भिः।

दमः सत्यमार्जवमानृशंस्यं

चत्वार्येतान्यनुयान्ति सन्तः।। (५५)

Yagyon daanamadhyanam thapascha
Chatwarthethanaya bethani sidhih
Damah satyamaarjabamanushyanshya
Chatwarjithaanyanujanthi santh.

Said Vidur — Sacrifice, gift to poor, acquisition of knowledge and truth, also simplicity and tenderness are always pursued by the righteous. They are like his constant companion and habitual practice. That brings in rewards of righteousness to the man.

Sl. Nos. 46-47-48

अगारदाही गरदः कुण्डाशी सोमविक्रयी।

पर्वकारश्च सूची च मित्रध्रुक पारदारिकः।। ४६।।

भ्रूणहा गुरुतल्पी च यश्च स्यात् पानपो द्विजः।

अतितीक्ष्णश्च काकश्च नास्तिको वेदनिन्दकः।। ४७।।

स्त्रुवप्रग्रहणो ब्रात्यः कीनाशश्चात्मवानपि।

रक्षेत्युक्तश्च यो हिंस्यात् सर्वे ब्रह्महभिः समाः।। ४८।।

Agaaradahee garadah kundaashee somabikrayee
Parbakaarascha suchee cha mithradhuk paradaarikah. (46)
Bhrunahaa guru-thalpee cha jascha shyath paanapo dwijah
Athitheekhnascha kaakascha naasthiko veda nindakah. (47)
Shrubapragrahano brathyah kinaashaschathma-baanapi
Rakheythyukthascha jo himshyath sarbe brahmaahavi samaah. (48)

Who sets fire to others' houses, poisons another, sells alcohol, manufactures arms and ammunitions, backbites another, harms his friend, debauch, destroys embryo, has sexual contact with preceptor's wife, being Brahman addicted to alcohol, non-believer in God, very hot in temper, talks like the cawing of the crow, defames the vedas, accepts bribe, lowly in nature, cruel, refuses help to the distressed even if able to help, are one and all alike killer of Brahmana.

None of them deserves any regard or respect but punishment due to a murderer.

Sl. No. 56

इज्याध्ययनदानानि तपः सत्यं क्षमा धृणा।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः।। ५६।।

Ijyaadhyanadaanaani tapah satyam khyama ghrunaa
Alova iti margoyam dharmashyasthhabidhah smruthah.

Sacrifice, studiousness, gift to the deserving poor, 'tapas', truthfulness, forgiveness, compassion, and greedlessness, these eight are cited by the scriptures as the ways of righteousness. It is implied that man should bear all this in mind and put to regular practice.

CHAPTER IV

Sl. Nos. 5-6

आकुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति।। (५)
नाक्रोशी स्यान्नावमानी परस्य
    मित्रद्रोही नोत नीचोपसेवी।
न चाभिमानी न च हीनवृत्तो
    रूक्षां वाचं रुषतीं वर्जयीत।। (६)

Aakushya maano naakroshonmureba thithikhyathah
Akrustaram nirdahathi sukrutham chyashya vindathi.
Naakroshi shyannaabamaani parashya
    Mithra drohi notha neechopasebee
Na chavimanee na cha hinabrutho
    Rukhyam baacham rushathim barjayitha.

Whoever does not rebuke another even after hearing the other's rebuke, forgives him, is great. The anger which the former has suppressed helps him to acquire the latter's pieteous merits. He not only forbears from rebuking the latter, does not also defame him in any way, does not misbehave with the friend and harbour enmity with him, does not offer service of any kind to the vile, does not give up his righteousness and harbour pride in mind, abjures harsh words of mouth. Such a person is really admirable and great.

Sl. No. 7

मर्माण्यस्थीनि हृदयं तथासून्
रूक्षा वाचो निर्दहन्तीह पुंसाम्।
तस्माद् वचमुशतीमुग्ररुपां
धर्मारामो नित्यशे वर्जयीत।। (७) ·

Marmaa-nyasthhini hrudayam ththhasun
Rukhyaa baacho nirdahanteeha punsaam
Thasmaath baacha mushathee mugrarupaam
Dharmaaraamo nithyaso barjayitha.

Hot and harsh words inflict severe wounds on the tender parts of man such as his heart, lungs, and life, and burn them. Righteous man should for all time forbear them. Such words not only wound the target but also impair the mind and heart of the man who delivers them. He should be careful to avoid them as far as he can.

Sl. No. 8

अरुन्तुदं परुषं रूक्षवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान्।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धां निर्ऋतिं वै वहन्तम्।। (८)

Arun thudhham parusham rukhyabaacham
Baakkanthh keibinadantham manudhyaan
Bighhadalastmiee kathamam ganaamaam
Mukhhe nibaddham nirkruthim bai bahantham.

Whose words of mouth are harsh and painful and behaviour hard and harsh, who wounds the hearts of others and by his wordy arrows pierces them, treat him as the poorest of all human beings as if he is carrying his poverty tied to his mouth always. It is his harsh and painful words which identify him as a poor man who cannot speak in happy and joyful way as the poor man remains gloomy and with a shadow of pain on his face always.

Sl. No. 10

यदि सन्तं सेवति यद्यसन्तं
तपस्विनं यदि वा स्तेनमेव
वासो यथा रङ्गवशं प्रयाति
तथा स तेषां वशमभ्युपैति।। (१०)

Yadi santham sebathi gadyasantham
Thapaswitham jadibaa shhenameba
Raaso jathhaa rangabasam prayaathi
Thatha sah thesam basamvyupethi.

Like textile adopting the colour in which it is dyed, if man takes the company of the noble, he becomes noble, if vile he becomes vile and so on like the ascetic, or robber whatever is adopted by him he is made into that. The influence that he seeks influences him without fail. Man should, therefore, be careful in selecting his company for the maxim — man is known by the company he keeps — indicates that the nature, attitude and likes and dislikes of the companion influence him to convert him accordingly. On the other hand, the companion is also influenced by his nature and attitude. This is a case of mutual influence to the extent possible in each case.

Sl. No. 11

अतिवादं न प्रवदेन्न घादयेद्
योऽनाहतः प्रतिन्यान्न घातयेत्।
हन्तुं च यो नेच्छति पापकं वै
तस्मै देवाः स्पृहयन्त्यागताय।। (११)

Athibaadam na prabadenna ghaathyeth
Johanahatha pratinopantha ghaathayeth
Hanthu cha joh nechhathi papakam bai
Thasmeih debaah spruhayanthaagathaaya.

Who does not speak a vile word to anyother, nor engage anyother to speak for him, without being hurt by another never hurts him nor causes another to hurt for him, who does not assault the assaulter in return or cause assault to him by another, even Gods will wait for such a person reach their abode, Heavens, which such a noble soul will deserve amply.

Though rare there are no doubt a few specimens of this kind to uphold the fame of the noble human beings on earth.

Sl. No. 12

अव्याहृतं व्याहृताच्छ्रेय आहुः
सत्यं वदेद् व्याहृतं तद् द्वितीयम्।
प्रियं वदेद् व्याहृतं तत् तृतीयं
धर्मं वदेद् व्याहृतं तच्चतुर्थम्।। (१२)

Abyaahrutham byaahruth chhreya aahuh
Sathyam badeth byaahutham thad thruthyam
Priyam badeth thath byahrutham thath thruthyam
Dharman badeth byaahrutham thath chathurtham.

If one remains silent without retorting the words of another it has been said by the wise to be good nature, but instead if truth is spoken either to clarify the position or to remove any doubt, it is said to be specially good, in other words it is said to be better than keeping quiet. Further, if truth is spoken in sweet words that would be three times better than keeping quiet. If what is said is righteous too, being true and spoken sweetly it would become four times better than keeping quiet, the wise say. Man should make every effort to make his speech of as high order as possible, it is implied.

Sl. No. 13

यादृशैः संनिविशते यादृशांश्चोपसेवते।
यादृगिच्छेच्च भवितु तादृग भवति पूरुषः।। (१३)

Yaadrushou sannibishathe yaadasanschapasebathe
Yaadrugichheba bhabithum thaadrugbhabathi purushah.

The company that the man keeps, to whom he offers his services, and as he wants to become, he does become like that in life. It depends on what man really wants to be that he becomes that if his wish is truly sincere and determination strong. In the first case, if the influence of the companion is strong he will adopt that and in the second case if the services offered are his heart's desire and he is absorbed in that heart and soul, he will adopt that attitude. For instance, if a man adopts the pieteous way of life whole-heartedly his nature, speech and attitude will all respond to that and he will become pieteous in nature, attitude and speech too.

Sl. No. 14

यतो यतो निवर्तते ततस्ततो विमुच्यते।
निवर्तनाद्धि सर्वतो न घेत्ति दुःखमण्वपि।। (१४)

Jatho jatho nibarthathe thathasthatho bimuchyathe
Nirbartanaadi sarbatho na bethhi dukhhamanyaapi.

On the other hand, if man abjures a particular attitude or interest in life that drops out from his life and if he goes on abjuring his attitudes or desires one by one and succeeds in dropping them from his mind and heart a time comes when his mind or heart becomes a clean slate on which a new attitude may be inscribed which for want of any abstraction from any source becomes his strong determination and so he succeeds to acquire that in full measure, and if he is able to be free of all earthly attachments he will earn complete peace of mind and no worldly sorrow or wrong will bewilder and unsteady him.

Sl. No. 15

न जीयते चानुजिगीषतेऽन्या–
        न्न वैरकृच्चाप्रतिघातकश्च।
निन्दाप्रशंसासु समस्वभावो
        न शोचते हृष्यपि नैव चायम्।। (१५)

Na jeeyathe chaanujigeesathenyaa
        Na bairakruchchaaprathighaathakascha

Nindaaprasansaasu samaswabhabo
Na sochathe hrushyathi naiba chaayam.

Who has no desire to strike a winning deal with anyone, nor does he bear any desire for another to win or get defeated, nor does he himself want either to win or to be defeated in anyone or to harm him in any enmity with anyone or to harm him in any way, who looks upon praise and defamation in the same light, he has no feeling of happiness or sorrow in life. This is indeed the highest point of attainment in life. On attaining such a status a few people have expressed the desire not for salvation and no rebirth but to continue on earth to offer devotion to Almighty Father till He owns him over, and remain ever linked to Him like that.

Sl. No. 16

भावमिच्छति सर्वस्य नाभावे कुरुते मनः।
सत्यवादी मृदुर्दान्तो यः सः उत्तमपूरुष।। (१६)

Vaabamichhathi sarbashya naavaabe kurathe manah
Satyabadi mrudundantho jah sah uttama purushah.

Whoever wants well-being of everyone, never even thinks of harm of anyone in life, who is truthful, soft spoken and who has controlled all his sense enemies viz. lust, ire, greed, attachment and enviousness, he is taken as wise and learned person on earth. The true sant or Sadhu is one who has all these qualities and who has control over all his sense enemies. They are not concerned with the joys and sorrows of life on earth, treat both as same.

Sl. No. 17

नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च।
रन्ध्रं परस्य जानाति यः स मध्यमपूरुषः।। (१७)

Naanarthakam santhwayathi pratigyanya dadaathi cha
Randhram paraswa janaathi jah sa madhyama purushah.

Who does not give false hope; without waiting to give, readily gives what he intends to do, who is aware of the faults of others, he belongs to the middle standard of people. He cannot be classed as belonging to the best nor as to the worst standard. The qualities mentioned tend to show that the man should be classed as one of middle standard neither of the best nor of the worst.

Sl. No. 18

दुःशासनस्तूपहतोऽभिशस्तो
 नावर्तते मन्युवशात् कृतघ्नः।
न कस्यचिन्मित्रमथो दुरात्मा
 कलाश्चैता अधमस्येह पुंसः।। (१८)

Duhaaasansthupahathohvisastho
 Naabarthathe manyubasath kruthaghnah
Na kashyachinmithramayo duraathmaa
 Kalaaschethaa addhamasheyha punshah.

Once Dusashana brother of Duryodhana, Kourava prince, was belaboured by the Gandharvas, was injured seriously by sharp weapon, and was rescued from the Gandharvas by the Pandavas. But being an ungrateful wretch he did not even look at the Pandavas far less expressing his thankfulness. This wretch was friendly to none. Such mentality can belong to the worst type of people on earth. They are not liked, are hated by others.

Sl. No. 19

न श्रद्दधाति कल्याणं परेभ्योऽप्यात्मशङ्कितः।
निराकरोति मित्राणि यो वै सोऽधमपूरुषः। (१९)

Na sharadhaathi kalyaanam parevyoathmashankithah
Nirakarothi mithrani jo bai sohdhamapurushah.

Who is suspicious by nature, suspects even himself, does not believe in goodwill to others, keeps even his friend at a distance suspecting that if he comes near he may seek some assistance, he certainly belongs to the worst class of people (adhama).

Sl. No. 20

उत्तमानेव सेवेत प्राप्तकाले तु मध्यमान्।
अधमांस्तु न सेवेत य इच्छेद् भूतिमात्मनः।। (२०)

Uttamaneb sebetha praptakaale thu madhyamaan
Adhamaanstu na sebetha ja ichheth bhuthimatmanah.

Who wishes his own rise, should serve noblemen, and if necessary also the middle class men without demur, but never the worst. All people would hate him for being available for service of the wretch. This would affect his future prospects and he can never rise in life. If he wants that he should avoid to serve the worst.

Sl. No. 23

तपो दमो ब्रह्मवित्तं वितानाः
पुण्या विवाहाः सततान्नदानम्।
येष्वेवैते सप्त गुणा वसन्ति
सम्प्रग्वृत्तास्तानि महाकुलानि।। (२३)

Thapo damo brahmabitham bithaanaah
Punnyaa bibaahaa satnthanndaanam
Jeswebeithe saptha gunaa baśanthi
Savyambruththaa sthaani mahaakulaani.

Said Vidur — Whoever engages in "Tapas" and has controlled his sense enemies, study of the vedic scriptures, sacrifices, regular marriages, makes gift of eatables to the poor and hungry and observes rituals, if the members of the clan have these seven meritorious qualities the clan should be rightly held as high and good.

Sl. No. 24

येषां हि वृत्तं व्यथते न योनि–
श्चित्तप्रसादेन चरन्ति धर्मम्।

ये कीर्तिमिच्छन्ति कुले विशिष्टां
त्यक्तानृतास्तानि महाकुलानि।। (२४)

Jesaam hi bruthham byathathe na joni
Schitha prasaadena charanthi dharmam
Je keerthimischanthi kule bishisthaam
Tyaktanruthaa staani mahaa kulaani.

If the members of the clan do not slow down on righteousness, do not cause distress to their parents by their faulty deeds, practise pieteousness joyfully, never indulge in untruthfulness, always desire the clan to achieve fame, they are right type of clan conscious. Without the conscious effort of the members the clan cannot make progress and gain fame. It depends on the sincere efforts of the members.

Sl. No. 30

वृत्तं यत्नेन संरक्षेद् वित्तमेति च याति च।
अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः।। (३०)

Brutham jathiena sangrakheth biththamethi cha jaathi cha
Akashino bithathah kshino bruththsthu hatho hathah.

Righteousness has to be preserved carefully by all concerned. Riches go and come, but even if riches dwindle the righteous man is not taken to have become low and dwindled, but whose righteousness is gone, he should be taken as gone. It is implied that riches may dwindle, but that will not make any difference with the quality of the man if his righteousness remains intact.

Sl. No. 34

तृणानि भूमिरुदकं वाक् चंतुर्थी च सूनृता।
सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन।। ३४।।

Thrunani bhumirudakam baak chathurthi cha sunruthaa
Sathaam ethani gehesu naachhidyanthe kadaachana.

In the house of the pieteous noble the four modest things, mats made of grass, ground to sit upon, water to drink and sweet words of welcome, are never rare. They are, however, modest things which touch the heart and help make friends and sympathisers. Instead of artificial things and words to welcome others at home simple modest articles become more homely and heart touching.

Sl. No. 42

सत्कृताश्च कृतार्थाश्च मित्राणां न भवन्ति ये।
तान् मृतानपि क्रव्यादाः कृतघ्नान्नोपभुञ्जते।। (४२)

Sathkruthascha krutharthaascha mithranam na vabanthije
Thaan mruthaanapi krapyaadah kruthaghnopavunjathe.

After getting help and support from friend, if one does not become friendly with him, his nature and even body odour will be so stinking that even after his death meat eating birds and beasts will not touch his carrion. The man who does not become friendly to his friend even after getting friendly treatment from him, deserves no sympathy and goodwill of the people.

Sl. No. 49

तनुरुद्धः शिखी राजा मिथ्योपचरितो मया।
मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति।। (४६)

Thanurudhha shikhi raaja mithyopacharitho mayaa
Mandaanam mama puthraanaam juddhe nantham karishyathi.

Said Dhritarastra: Like remaining concealed in timber, my impieteous behaviour with the Pandava prince pieteous Yudhisthira will result in extermination of all my sons in war by the Pandavas. So, my mind is always apprehensive and I have lost peace of mind.

Sl. No. 51

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात्
नान्यत्र लोभसंत्यागाच्छान्ति पश्यामि तेऽनघ।। (५१)

Naanyathra vidyaa tapaso naanyathrendriya nigrahaath
Naanyathra lovasanthyaagaachhanthim pashyaarmi
themagha.

Replied Vidur: O King Emperor, I am not able to see any way other than learning, tapas, control of sense enemies and abjuring of greed for gaining your peace of mind. You may engage in them.

Sl. No. 56

न वै भिन्ना जातु चरन्ति धर्मं
न वै सुखं प्राप्नुवन्तीह भिन्नाः।
न वै भिन्ना गौरवं प्राप्नुवन्ति
न वै भिन्नाः प्रशमं रोचयन्ति।। (५६)

Na bei vinnaah jaathu charanthi dharmam
Na bei sukham prapnubantheeha vinnaah
Na bei vinnaah gourabam prupnubanthi
Na bei vinnaah prasamam rochayanthi.

Who stick to their differences cannot engage in pieteous deeds and also cannot gain happiness. They do not gain fame in any way and do not achieve any success in work. On top of everything for all these they cannot gain peace of mind at all. The only thing easy for them to attain is their extinction. Man should, therefore, be particular to abjure differences.

Sl. No. 60

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च।
धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ।। (६०)

Dhumaayanthe byapathaani jwalanthi sahithani cha
Dhrutharaastrolmukaaneeba gyaanthayo varatasarva.

Faggots burning in the hearth when separated from one another get extinguished and start giving smoke and burn again when brought together. Like that in society when relations, friends and caste people stand together they gain their mental happiness and when lose their unity they face various difficulties. It is implied that living in society people should remain in unity forgetting their petty differences on domestic and social affairs.

Sl. No. 64

एवं मनुष्यमप्येकं गुणैरपि समन्वितम्।
शक्यं द्विषन्तो मन्यन्ते वायुर्द्रुममिवैकजम्।। (६४)

Ebam manushyamapekam guneirapi samanwitham
Sakyam divangntho madyonthe baayurdrummibeikajam.

Continued Vidur — Like that man, though endowed with all righteous qualities if he leads a lonely life, enemies taking advantage of that put him into inconvenience and like the single tree standing alone in the woods is put into trouble by stormy wind.

Sl. No. 71

न तद् बलं यन्मृदुना विरुध्यते
सूक्ष्मो धर्मस्तरसा सेवितव्यः।
प्रध्वंसिनी क्रूरसमाहिता श्री–
मृदुप्रौढा गच्छति पुत्रपौत्रान्।। (७१)

Na thad balam janmruduna birudyathe
Sukhmo dharmasthurasaa sebithabyah
Pradhwa sinee krura samaahitha shree
Mrudurproudhaa gachhathi puthrapouthraan.

Said Vidur, that is not might which fights with the weak; man should understand the ways of righteousness. Wealth earned by unkind processes does not last long. On the other hand, earned in mild and righteous way it serves the purpose of generations, not one man only.

Sl. No. 72

धार्तराष्ट्राः पाण्डवान् पालयन्तु
पाण्डोः सुतास्तव पुत्रांश्च पान्तु।
एकारिमित्राः कुरवो ह्येककार्या
जीवन्तु राजन् सुखिनः समृद्धाः।। (७२)

Dhartharastrah pandabaan palayanthu
Pandoh puthra sthaba puthranscha paanthu
Ekaarimithraah kurabo hyeka kharyaa
Jibanthu Rajan sukhinah samrudhhah.

Continued Vidur — O King Emperor let your sons protect the Pandavas and vice versa. All Kouravas treat the enemies of one as the other's enemy and friend as friend. Let one aim and object be adopted by both and one action be treated as duty of both.

Sl. No. 73

मेढीभूतः कौरवाणां त्वमद्य
त्वस्याधीनं कुरुकुलमाजमीढ।
पार्थान् बालान् वनवासप्रतप्तान्
गोपायस्य स्वं यशस्तात रक्षन्।। (७३)

Medhibhuthah Kouravaanaam thwamadya
Twashyaadheenam kurukulamaajameedha
Parthaan baalaan banabaasa prathaptham
Gopaayashwa swang jashasthatha rakhyaan.

Said Vidur — At this crucial point of time you are the mainstay of the Kouravas. The whole of Kuru clan is under your protection. Sons of mother Kunthi are young and due to their hard life during exile they have undergone great hardship. You may extend kind and considerate treatment to them.

Sl. No. 74

संधत्स्व त्वं कौरव पाण्डुपुत्रै–
र्मा तेऽन्तरं रिपवः प्रार्थयन्तु।

सत्ये स्थितास्ते नरदेव सर्वे
दुर्योधनं स्थापय त्वं नरेन्द्र।। (७४)

Sandhyastwam Kourava Pandu putrei
Maa thehyantharam ripabah prathayanthu
Satye sthithasthey naradeva sarbe
Duryodhanamsthapaya thwam narendra.

Vidur continued — You may join hands with the Pandavas as a measure of peace. Your common enemies will not have any opportunity to see your loopholes. The Pandavas are steadfast on truth. You kindly restrain your son Duryodhana for future well-being of both.

CHAPTER V

Sl. No. 7

यस्मिन् यथा वर्तते यो मनुष्य–
स्तस्मिस्तथा वर्तितव्यं स धर्मः।
मायाचारो मायया वर्तितव्यः
साध्वाचारः साधुना प्रत्युपेयः।। (७)

Yasmin yathaa barthathe jo manushya
Sthasmin sthathaa barthi thabyam sa dharmah
Mayaachaaro mayayaa barthithabyah
Sadhwachaarah sadhunaa prathupeyah.

Says Vidur — The man who behaves with another as the latter behaves with him is correct — this is approved by principles of righteousness. It will be all right to behave in a vile way with the man who behaves like that and in a righteous way with the man who behaves accordingly.

Sl. No. 8

जरा रूपं हरति धैर्यमाशा
मृत्युः प्राणान् धर्मचर्यामसूया।
कामो ह्रियं वृत्तमनार्यसेवा
क्रोधः श्रियं सर्वमेवाभिमानः।। (८)

Jaraa rupam harathi dhairyamashaa
Mruthyu praanan dharmacharya ashuyaa
Kaamo hiyam bruthamanarthsebaa
Krodhah shriyam sarbamebaabhimanah.

Old age disfigures the gracefulness of the body, desire spoils patience, death puts an end to life, envy wipes out righteousness, lust kills shame, anger wealth and pride wipes out all meritorious traits of man. It is implied that man should make every effort to keep the vile qualities far from him.

Sl. Nos. 10-11

अतिमानोऽतिवादश्च तथात्यागा नराधिप।
क्रोधश्चात्मविधित्सा च मित्रद्रोहश्च तानि षट्।। १०।।
एत एवासयस्तीक्ष्णः कृन्तन्त्यायूंषि देहिनाम्।
एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते।। ११।।

Athimanothibaadascha thathaa thyaago naraadhipah
Krodhachathmabidhisthaa mithra drohascha thaanishathh
Etha ebaa shayosthikhuaah krunthathyayushi dehinaam
Ethaani maanabaan dhwanthi na mrutyurvadra masthuthe.

Said Vidur — Excessive pride, too much talkativeness, want of non-attachment, anger, selfishness and lovelessness to friend, these seven actually cause murder of man, not death.

Sl. Nos. 12-13

विश्वस्तस्यैति या दारान् यश्चापि गुरुतल्पगः।
वृषलीपतिर्द्विजो यश्च पानपश्चैव भारत।। १२।।
आदेशकृद् वृत्तिहन्ता द्विजानां प्रेषकश्च यः।
शरणागतहा चैव सर्वे ब्रह्महणः समाः।
एतैः समेत्य कर्तव्यं प्रायश्चित्तमिति श्रुतिः।। १३।।

Biswasthasheythi jaa daaraan jaschaapi guruthalpagah
Brusalipathidwijo jascha paanpasheyab bhaarata.
Aadeshakrudha bruthi hanthaa dwijaanam preshakascha jah
Saranaagatahaa chaiba sarbe brahmahanah samaah
Ethei sametya karthabyam praayschitha mithi shruthi.

He who has illicit connection with the wife of one who believes him, has that connection with wife of the preceptor, being Brahman has illicit connection with wife of a Sudra, who is addicted to liquor, who orders about his senior, cuts out another's source of living, engages a Brahman in his personal service being himself a Sudra, envies his personal servants, all of them are to be treated as committing murder of the Brahman; according to the Vedas all of them have to do penance for a specific period.

Sl. No. 17

त्यजेत् कुलार्थे पुरुषं ग्रामस्यार्थे कुलं त्यजेत्।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्।।

Thyjeth kularthe purusam, gramaswarthe kulam thyajeth
Graamam Janapadswarthe aathmaarthe pruthibim thyajeth.

Said Vidur — The wise man should not hesitate to abjure an individual for the benefit of the clan, for the benefit of the village the clan, the village for the country and for the soul the earth. It is implied that for the greater cause the smaller one can be sacrificed.

Sl. No. 18

आपदर्थे धनं रक्षेद दारान् रक्षेद् धनैरपि।
आत्मानं सततं रक्षेद् दारैरपि धनैरपि।।

Aapadarthe dhanam rakheyth daraan rakheyth dhane irapi
Aathmanam sathatham rakheyth daareirapi dhaneirapi.

For meeting unforeseen circumstances and difficulties man should keep his resources safe, and for his resources or wealth keep his wife safe for safe keeping of wealth, and with the help of resources and wife keep himself safe and able to work and produce more resources or riches. Thus, these are all interlinked being interdependent on each other.

Sl. No. 20

उक्तं मया द्यूतकालेऽपि राजन्
    नेदं युक्तं वचनं प्रातिपेय।
तदौषधं पथ्यमिवानुरस्य
    न रोचते तव वैचित्रवीर्य।।

Uktham mayaa dyuthakaalepi rajan
    Naidam juktham bachanam praathipeya
Thadousudham pasyamhibaanurashya
    Na rochathe thaba baichithrabirya.

Said Vidur — O King Emperor, at the time of starting the game or dice between the Kouravas and Pandavas, I had warned that this was not going to yield propitious result. But none paid any heed to my words then.

Sl. No. 24

कृत्यानि पूर्वं परिसंख्याय सर्वा–
    ण्यायव्यये चानुरूपां च वृत्तिम्।
संगृह्णीयादनुरूपान् सहायान्
    सहायसाध्यानि हि दुष्कराणि।।

Kruthyani purbam parisankhyaaya sarbaa
    Pyayabhayeye chaanurupaamacha bruthim
Samgruheeyaadanurupaan sahaayaan
    Sahaaya saadhyaani hi duskaraani.

Settling all terms of employment i.e. pay, terms of service, income, deserving persons should be entertained as helpers or servants because these helpers would stand the master in good stead in difficult times. Selection of helpers or servants should not be done in a haphazard manner or without proper scrutiny and consideration.

Sl. No. 27

अस्तब्धमक्लीबमदीर्घसूत्र
    सानुक्रोशं श्लक्ष्णमहार्यमन्यै।:
अरोगजातीयमुदारवाक्ये
    दूतं वदन्त्यष्टगुणोपपन्नम्।। २७।।

Asthadhwama kaleemadirghasuthram
    Sanukrosam phala khyaamhaarjamanthe
Arogajaatheeyamudaarabaakyam
    Dutham badantyamaasthhagunopapannam.

Who is bereft of pride, not timid by nature, attends to his work and completes in time; kind, pure in mind and heart, steady in character, not prone to vile advice of others, not weak in health and subject to diseases, plain yet soft spoken, such man with all these eight qualities is deserving of being deputed as ambassador on important assignment.

No doubt, it is difficult to find man endowed with all these eight qualities. They are few and far between.

Sl. Nos. 31-32

अष्टौ गुणाः पुरुषं दीपयन्ति
    प्रज्ञा च कौल्यं च श्रुतं दमश्च।
पराक्रमश्चाबहुभाषिता च
    दानं यथाशक्ति कृतज्ञता च।। ३१।।
एतान् गुणांस्तात महानुभावा–
    नेको गुणः संश्रेयते प्रसह्य।
राजा यदा सत्कुरुते मनुष्यं
    सर्वान गुणानेष गुणो बिभर्ति।। ३२।।

Asto gunaah purusham deepayanthi
    Pragyaan cha koulayam cha shrutham damascha
Paraakramaschabhubhaasithaa cha
    Daanam Jathhaashakthi kruthagyanthaa cha. (31)
Ethan gunansthaatha mahaanubhaabaa
    Neko gunah samshrayathe prasahya
Rajaa jath sathkuruthe manushyam
    Sarbaan gunaanesha guno bibharthi. (32)

The eight special qualities which help man to attain glow of merit on earth are — wisdom, good clan qualities, control of mind and heart, control of sense enemies, prowess, gift to the poor and gratitude. Man should make every effort to cultivate these essential qualities. Perseverance is absolutely necessary to acquire these qualities and practise them. It is also the look-out of the Ruler to confer special honour on the deserving helper in time so that the qualities get stabilised in the helper and he is encouraged to practise them.

Sl. No. 34

गुणाश्च षण्मितभुक्तं भजन्ते
आरोग्यमायुश्च बलं सुखं च।
अनाविलं चास्य भवत्यपत्यं
न चैनमाद्यून इति क्षिपन्ति।। ३४।।

Gunaascha panimathavunktham vajanthe
Arogya maayuscha balam sukham cha
Anabilam chaashya vabantyapathyam
Na chainamadyuna ithi khshipanthi.

The man who does not gormandise or overeat earns the following benefits — good health, live a long life, gains strength and happiness, his children have good health and comely bodies and people do not tease him as a heavy eater. It is common experience that the frugal eaters enjoy better health and better body form than the heavy eaters on earth.

Sl. No. 39

उत्पाद्य पुत्राननृणांश्च कृत्वा
वृत्तिं च तेभ्योऽनुविधाय काञ्चित्।
स्थाने कुमारीः प्रतिपाद्य सर्वा
अरण्यसंस्थोऽथ मुनिर्बुभूषेत्।। (३६)

Uthapadhya puthraanruhamscha kruthwaa
Brathim cha thevyonuvidhaya kaaschath
Sthaane kumaaren prathipadya sarbaa
Aranyasanthohatha sunirbubhusheth.

After being blessed with a son and making suitable arrangements for him to settle down on some profitable work which will maintain him in life and getting your daughter married to a suitable bridegroom and seeing that they settle down peacefully you may repair to the forest after abating the worldly attachments. That will earn you happiness in your retirement.

Sl. No. 40

हितं यत् सर्वभूतानामात्मनश्च सुखावहम्।
तत् कुर्यादीश्वरे ह्येतन्मूलं सर्वार्थसिद्धये।। (४०)

Hithan yath sarbabhuthaa naamathmanscha sukhaabaham
Thath kuryaadishware heythanmulam sarbartha sidhye.

What is helpful for all Beings of earth, do engage yourself in such works surrendering all fruits thereof to the Almighty Father as done for Him. All success of life depends on adoption of this attitude and following it in practice.

Sl. No. 44

तव पुत्रशतं चैव कर्णाः पञ्च च पाण्डवाः।
पृथिवीमनुशासेयुरखिलां सागराम्बराम्।। (४४)

Thaba purhrashatham chaiba, Karnah pancha cha Pandabaah
Pruthibimanashasheyurakhilaam sagaraaswaram.

Said Vidur — O King Emperor, your hundred sons, Karna and the five Pandava brothers are capable enough to rule the whole world upto the sea. Think of that great possibility O King Emperor, he implied.

Sl. Nos. 45-46

धार्तराष्ट्रा वनं राजन् व्याघ्राः पाण्डुसुता मताः
मा वनं छिन्धि सव्याघ्रं माव्याघ्रान् नीनशन् वनात्।। (४५)
न स्याद्वनमृते व्याघ्रान् व्याघ्रा न स्युर्ऋते वनम्।
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षंति काननम्।। (४६)

Dhartharastra banam Rajan byaghraa pandusutha mathni

Maa banam chhindhi sa byaaghram maa byaran
neenashan banath. (45)
Na shyadunmruthe byaaghraan byaaghraa na swikrathe
banam
Banamhi rakhyathe byaaghreihi byaaghraan rakhyanthi
kananum. (46)

O King Emperor, your sons are like the forest and the Pandava brothers are like the tigers living and roaming in it, you may not cause extermination of the entire forest and the tigers living in it. The forests cannot be protected without the tigers and the tigers cannot live without the forests. If the tigers alone are exterminated people will in time remove all the trees for their purposes and the forest will be bare of the trees. If the trees do not exist how and where can the tigers exist without the trees? Both are interdependent on each other. It is implied that if Kouravas and Pandavas do not live and work together with affection and tolerance for each other they will both be wiped out which will not be good for any.

Sl. No. 47

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान्।
यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः।। ४७।।

Na thatheichhanthi kalyaanan paresham bedithungunan
Jathesham gyanthumichhanthi neirgunyam
paapachetahasah.

Whose mind is immersed in unrighteousness he does not want to know the righteous qualities of others as much as the unrighteous qualities. He does not derive any benefit from them but to know that there are people who are unrighteous. If this is impressed upon him again and again he may make effort to abjure this vile nature. It may serve the purpose if the lives of noble and righteous people are brought to his notice.

Sl. No. 48

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत्।
न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम्।। (४८)

Artha siddhi paraamichhan dharmamebadithaschareth
Na hi dharmaadapeithyrthah swargalokaadibamrutham.

Whosoever desires proper utilisation of his wealth should be firm on righteousness as Nectar cannot be wrested away from righteousness. If one indulges in unrighteous deeds all his resources drain away being frittered in improper uses. Man should be cautious of this if he wants to use his resources in the righteous way.

Sl. No. 50

यो धर्ममर्थ कामं च यथाकालं निषेवते।
धर्मार्थकामसंयोगं सोऽमुत्रेह च विन्दति।। (५०)

Jo dharmamartham kaamam cha jathakalam nisebathe
Dharmaarthakaamsanjogam somuthreha cha bindathi.

Who makes timely and proper use of righteousness, his wealth and love, he will enjoy the blessings of all these in this and after life. Improper use of these will bewilder man on earth, and ensure no blessings for him in his after life. He should be careful to engage in proper and timely use of the blessings conferred on him.

Sl. No. 51

संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः।
स श्रियो भाजनं राजन् यश्चापत्सु न मुह्यति।। (५१)

Samnijachhathi jo begamuthhitham krodhaharsayoh
Sa shriyo bhaajanam Rajan jaschapathsu na muhyathi.

Said Vidur, O King Emperor, who is able to check the sway of his anger and excessive joy in life, and who does not lose his patience in his danger and sorrow, he becomes stable and resourceful in life. Man if upset by anger and excessive joy and who loses his patience in sorrow does not maintain his stability and, therefore, cannot achieve success in life.

Sl. Nos. 52-55

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे।
यत्तु बाहुबलं नाम कनिष्ठं बलमुच्यते।। ५२।।
अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते।
तृतीयं धनलाभं तु बलमाहुर्मनीषिणः।। ५३।।
यत्त्वस्य सहजं राजन् पितृपैतामहं बलम्।
अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम्।। ५४।।
येन त्वेतानि सर्वाणि संगृहीतानि भारत।
यद् बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते।। ५५।।

Balam pancha bidham nityam purushaanaam nibodhame
Yahthu baahubalam nama kanistam balamuchyathe. (52)
Amaathya laabho vadram thei dwithiyam balamuchyathe
Truthiyam dhanalaavam thu balamaahu manishinah. (53)
jaththwashya sahajam Rajan pithru peitha maham balam
Abhijaathabalam nama thachathurtham balam smrutham. (54)
Jena theithyaani sarbani sangruheethani vaaratha
Jath balaanaam balam shresthham thath pragyaam balamuchyathe. (55)

Said Vidur — Men possess five different powers which are, to start with, physical strength. This is the lowest category of prowess of man. The next is acquiring an able adviser to guide him in his endeavours — those with the Rulers are known as Ministers. Gain of resources and wealth has been identified by the wise as the third species of strength. The strength and support received from the clan or caste people or neighbours is the next class of power called “Abhiyath” strength, and the last and best of strength of man is his strength of wisdom and intelligence.

Sl. No. 56

महते योऽपकाराय नरस्य प्रभवेन्नरः।
तेन वैरं समासज्य दूरस्थोऽस्मीति नाश्वसेत्।। (५६)

Mahathe yopakaaraya narashya pravabennarah
Thena bairam samaasajya durasthosmithi naaswasheth.

Says Vidur — Man should not feel that he is far away from the other who can cause him serious harm and so remain careless about the concoctions or activities of the miscreant. Remaining at a distance for a short time may be his ruse to generate carelessness about his plans. Man should be always careful and watchful about such an enemy.

Sl. No. 57

स्त्रीषु राजसु सर्पेषु स्वाध्यायप्रभुशत्रुषु।
भोगेष्वायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति।। ५७।।

Sthrisu, Rajasu, sarpesu, swaadhyaayaprabhu
shathrusu
Vogeiswayushi viswaasam kah praagyanh karthu
marhasi.

Rare is the exceptionally intelligent man who can have full confidence in wife, Ruler, snake, highly learned person, resourceful man, enemy, happy times, and long life. These are unpredictable people and situations on whom one cannot have full faith at any time. One should always be cautious about their move.

Sl. No. 58

प्रज्ञाशरेणाभिहतस्य जन्तो–
श्चिकित्सकाः सन्ति न चौषधानि।
न होममन्त्रा न च मङ्गलानि
नाथर्वणा नाप्यगदाः सुसिद्धाः।। ५८।।

Pragyaasharenaa vihathashya jantho
Schikischakhaa santhi na chousadhaani

Na homamantra na cha mangalaani
Nathrbanaa naaapyagadah sushiddhaah.

Whoever has been hit and wounded by the arrow of intelligence, for him there is no doctor to treat, no medicine, no religious prescription of sacrifice, no ritualistic act, no siddha or his utterances. There is no cure for such a wound. The man hit with it and mortally wounded is bound to die.

Sl. No. 59

सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारत।
नावज्ञेया मनुष्येण सर्वे ह्येतेऽतितेजसः।। (५६)

Sarpaschaagnischa singhascha kulaputrascha
Bhaaarata
Naabadgenya purushens sarbei bothethee the jaswah.

Said Vidur — Man should not dislike and be antagonistic to snake, fire, lion of the forest, a co-clan person, for they are very skilled in their own abilities like the snake to bite, fire to burn, lion to pounce and kill, dire in unfriendliness. Man should avoid contact with them for his own safety.

Sl. No. 60

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु।
न चोपयुङ्क्ते तद्दारु यावन्नोद्दीप्यते परैः।। (६०)

Agnisthejo mahalloke gudhasthistathi daarusu
Na chopajunkthe thadaaru jabannodipyathe pareh.

Fire is a powerful agent of burning but it remains hidden in the faggot, and before others set it to action it does not burn itself nor any other thing. It is implied that so long as fire is not set to action it does not burn anything, like that the wise man should not set to action the power to harm others that is hidden in him. *Suo motto* he should not be vile though he may be good to others.

Sl. No. 61

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते।
तद्दारु च वनं चान्यन्निर्दहत्याशु तेजसा।। (६१)

Sa eba khalu daaruvyo jadaa nirmadhya deepyathe
Thadaaru cha banam chanyanirdahathyasu thejasaa.

Fire in the faggot remains dormant and concealed in it. But if it is disturbed and made to appear outside it burns the faggot, the tree, the jungle as also other things and properties that come in its way. It never uses its own volition to attack any combustible thing outside of the faggot. Somebody has to set it aflame. Where it uses its power to burn it is set by someone to do the act. On its own volition it is harmless to others.

Sl. No. 62

एवमेव कुले जाताः पावकोपमतेजह।
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते।। ६२।।

Ebameba kule jaathah paabakopa mathejasabh
Khyamaabanto niraakaarah kastogniriba shorathe.

Said Vidur — Like that though born in the same clan the Pandavas, powerful like the fire because of their forgiving nature and being without villainy they lived like fire within the faggot without suo motto harming anybody.

Sl. No. 63

लताधर्मा त्वं सपुत्रः शालाः पाण्डुसुता मताः।
न लता वर्धते जातु महाद्रुममनाश्रिता।। (६३)

Latha dharmaa thwong saputhrah shalaah Pandu suthah mathaah
Na latha bardhathe jaathu mahaadrumamanaa shrithaa.

Said Vidur — O King Emperor your sons and you are like creepers and the Pandavas are like mighty sal trees. Without taking shelter of the trees nearby the creepers cannot grow. It is implied that the King as a creeper should take shelter of the trees, the Pandavas, if and when necessary.

Sl. No. 64

वनं राजंस्तव पुत्रोऽम्बिकेय
सिंहान् वने पाण्डवांस्तात विद्धि।
सिंहैर्विहीनः हि वनं विनश्येत्
सिंहा विनश्येयुर्ऋते वनेन।। ६४।।

Banam Rajansthaba puthrombikeya
Simhaan bane Pandabansthatha bidhhi
Singherbihinam hi banambinasheyth
Sinha binshythkruthe banena.

Said Vidur — O King Emperor, your sons are like the forest and the Pandavas living in the forest are like the lions in it. O Rajan, I have heard that bereft of the lions the forest is laid waste and also without the forest the lions cannot exist. So, like that the Kouravas cannot exist without the Pandavas and vice versa. That being true they should live in amity and not want to exterminate each other. You, Rajan, you should try your level best to ensure that they live together and try to help one another in life.

Sl. No. 49

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः।
तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च या।। ४६।।

Jashyaathmaa birathah paapaath kalyaane cha nibeshithah
Thena sarbamidam buddhham prakruthirbikruthischa yaa.

Whose wisdom and intelligence have abjured unrighteousness and concentrated on well-being of humanity at large, he has grasped the natural and unnatural ways of the world thoroughly and as such is steady on the path of righteousness. He will never again like to tread the path of unrighteousness.

CHAPTER VI

Sl. No. 1

ऊर्ध्व प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयांत।
प्रत्युत्थानाभिवादाम्यां पुनस्तान् प्रतिपद्यते।। १।।

Urdhwa praanaa hyuthkraamanthhi yuna sthhabira aayaantha
Prathuthhaavibadaavyam punasthan pratipadyathe.

Said Vidur — If an elderly venerable person comes as guest, the youngman of the house feels like being uplifted and when he stands up to welcome the old man he regains his normal status on bowing down before the guest. It is implied that the guest has to be properly received, welcomed and treated with decorum by the youthful householder.

Sl. No. 2

पीठं दत्वा साधवेऽभ्यागताय
आनीयापः परिनिर्णिज्य पादौ।
सुखं पृष्ट्वा प्रतिवेद्यात्मसंस्था
ततो दद्यादन्नमवेक्ष्य धीरः।। २।।

Peetham datwaa sadhabevyaagathaaya
Aaniyaapah parinirnjya paadou
Sakhaam prustwaa prathibedybthan sansthaa
Thatho dadyaath annamabekhya dheerah.

The well-bred youngman will then offer the venerable old man proper seat and wash his feet bringing water for the purpose, enquire about his well-being and inform about self and thereafter, offer him some food according to requirement. It is implied that the guest has to be properly received and given the honour that he deserves. The position of the guest is recognised in the scriptures where he is equated with God — "Athithhi devo bhaba" — treat the guest same as God.

Sl. No. 3

यस्योदकं मधुपर्क च गां च
न मन्त्रवित् प्रतिगृह्णाति गेहे।
लोभाद् भयादथ कार्पण्यतो वा
तस्यानर्थ जीवितमाहुरार्याः।। ३।।

Jashyodakam madhuparkam cha gaam cha
Na manthravith prathigrunhaa thi gehe
Lovath vayaadathha kaarpnyatho baa
Thasyaanartham jeebithamaahuraarjyaah.

Whose house is not visited by Bhahmans learned in the Vedas, due to the house owner being greedy or timid person and his food and drink not accepted due to that, the wise learned pandits identify him as one who leads a useless life on earth. It is implied that living in society man should abjure these qualities looked down upon by men of letters and wisdom.

Sl. No. 4

चिकित्सकः शल्यकर्तावकीर्णी
स्तेनः क्रूरो मद्यपो भ्रूणहा च।
सेनाजीवी श्रुतिविक्रायकश्चै
भृशं प्रियोऽप्यतिथिर्नोदकार्हः।। ४।।

Chikischakah, shalyakarthaba keerno
Sthena kruro madyapo, vrunahaa cha
Senaajeebee shruti bikraayakscha
Bhrusham priyopyathilthinordakaayi.

Vaidya or surgeon, who has no control ever his sex urges, addicted to liquor, who kills unborn children, steals, angry, who sells his pieteous knowledge, although not fit to visit others' houses, if any of them comes to you as your guest he should be treated properly as a guest with pleasure. The wretch if he visits your house as a guest should be treated with respect. The guest has a special privilege in society.

Sl. No. 5

अविक्रयं लवणं पक्वमन्नं
    दधि क्षीरं मधु तैलं घृतं च।
तिला मांसं फलमूलानि शाकं
    रक्तं वासः सर्वगन्धा गुडाश्च।। ५।।

Abikrayam labanam pak amannam
    Dadhi khiram madhu thailam ghrutham cha
Thilaa maansam phalamulaani saakam
    Raktam baashah sarbagandhaa gudaascha.

Said Vidur, salt, cooked rice, curd, milk, honey, oil, ghee, thil, meat, fruit and leafy vegetables, red textile, all kinds of smell, and molasses are not considered as saleable articles. These were considered as impure articles of food, drink and apparel.

Sl. No. 6

अरोषणो यः समलोष्टाश्मकाञ्चनः
    प्रहीणशोको गतसन्धियिग्रहः।
निन्दाप्रशंसोपरतः प्रियाप्रिये
    त्यजन्नृदासीनवदेष भिक्षुकः।। ६।।

Aroshano jah samalostrasma kaanchana
    Prahinasoka gathasandhibigrahah
Nindaaprasansoparathah priyapriye
    Thyjannudaasnonbadesh vikhyukah.

Said Vidur, who has no anger, who looks upon stone, dust and gold in the same light, has no plight, is above war and peace, also above praise and censure, who likes the friend and enemy alike unattached to all, he is the real ascetic.

Sl. No. 7

नीवारमूलेङ्गुदशाकवृत्तिः
सुसंयतात्माग्निकार्येषु चोद्यः।
वने वसन्नतिथिष्प्रमत्तो
धुरन्धरः पुण्यकृदेष तापसः।।७।।

Neebaramulahrudasakabruthhih
Susanjathaathmaagnikaaryeshu chodyah
Dhane basantyathishypramathho
Dhurandharah punyakrudesha thaapasah.

Continued Vidur — Who is happy with a meal of forest grown grains, not rice and leafy vegetables, roots and fruits, he is able to control his mind, even if he lives in the forest never neglects service to the guest, he is identified as pieteous ascetic. It is implied that not simple food but spiced food, meat and fish influence the mind of man in the base way. Food has got great influence over the mind. The man who wants to be master of his mind should be content with simple food habits always. The man addicted to liquor cannot control his mind, for instance.

Sl. No. 8

अपकृत्य बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत्।
दीर्घौ बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः।।८।।

Apakruthya budhimatho durasthasuithi naswaseth
Dirgho budhimatho baahu jashyam hinsathi hinsathah.

One should not indulge in unrighteous deeds thinking he is far away from the person sinned against — so he need not worry. But if the crime has been committed against an intelligent man, he should remember that the arms of intelligence are long enough to reach the miscreant from long distance.

Sl. No. 9

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।
विश्वासाद् भयमुत्पन्नं मूलान्यपि निकृन्तति।।९।।

Na biswasathabiswasthe biswasthe nathi biswaseth
Biswasaadvayamuthpannam mulaanyapi nikrutnathi.

The unbelievable should never be believed but even in the believable too much confidence should not be implanted. The fear that rises from faith in the fearful matter, is so deep that it can burn the root of things in man, disturb his equilibrium. Men should be equally cautious of the unbelievable and believable man.

Sl. No. 10

अनीर्षुर्गुप्तदारश्च संविभागी प्रियंवदः।
श्लक्ष्णो मधुरवाक स्त्रीणां न चाशां वशगो भवेत्।। १०।।

Anirshwguptadwarascha sambibhagi priyam badah
Dalakhyano madhurabaak khinaam na chaasaam basgo bhabeth.

It is necessary that man should be free from envy, protector of women, resources to be fairly divided between the recipients thereof, to the women soft and sweet spoken, though straightforward, never under their influence.

Sl. No. 11

पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः।
स्त्रियः श्रियो गृहस्योक्तास्तस्माद्रक्ष्या विशेषतः।। ११।।

Pujanigaa mahaabhaagaah punyascha gruhadiptayah
Sthriyah shriya gruhasthhokaasthasmaaharakhyaa biseshathah.

Women are known as the preserver and creator of resources in the house. Therefore, they have to be protected with special care and effort. The menfolk are the creators of wealth by their endeavour. If they too were the preservers it would be too much of a strain on them. The women have to take the share of its preservation.

Sl. No. 12

पितुरन्तःपुरं दद्यान्मातुर्दद्यान्महानसम्।
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत्।। १२।।

Pithuranthapuram daghaanmathrunathmansam
Goshu chaathmasamum dadyaath swayameba
krushimbrajeth.

Endow your father with the responsibility of looking after the residential house, the kitchen and cooking of food to your mother, to somebody as good as you for the upkeep of the cattle and you yourself take charge of the agricultural matters. That is how you will have the problems of home managed smoothly without any worry to you and you will get spare time to engage in righteous deeds.

Sl. Nos. 15-16

यस्य मन्त्रं न जानन्ति बाह्याश्चाभ्यन्तराश्च ये।
स राजा सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते।। १५।।
करिष्यन्न प्रभाषेत कृतान्येव तु दर्शयेत्।
धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते।। १६।।

Jashya manthram no jaananthi baahyaadabaanthara
schaja
Sa raaja sarbathramuditha rameiswarya mashnuthe.
Karishyanna pravassetha kruthannaba the darsayeth
Dharmakaamaartha karyaani thathaa manthro na
vidyathe.

The Ruler whose secret policies are not known even to his personal advisers and therefore, are not liable to be leaked out will maintain his rule over the kingdom for long. Leakage of the secret policies of the Ruler is likely to reach undesirable persons who will have no compunction to pass it on to the enemies of the Ruler who will be put to tight corner by enemy action. The Ruler will do well to be tight-lipped in the matter till proper time comes to inform others about it. He should rather show to others what he has done after achieving the end. The others may see the result of his scheme on righteous and fiscal as well as well-being of people, but not know the secret of the scheme nor the way of working it out before it is executed.

Sl. Nos. 18-19

नासुहृत् परमं मन्त्रं भारतार्हति वेदितुम्।। १८।।
अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान्।
नापरीक्ष्य महीपालः कुर्यात् सचिवमात्मनः।। १९।।

Naasuhruth paramam manthram vaartharhathi sedithum
Apanditho baapi suhrud panditho byaapyanaathmabaan.
Neapareekhya mahipaalah, kuryaath
sachibamaathmanah.

He who is not a true friend, the friend who has no learning, though learned whose mind is not under control, such persons are not fit to be apprised of the secret of the Ruler's programmes. The Ruler should not appoint any such person without proper scrutiny of the character and abilities of the person on the above scores. If not done the selected adviser will not be trustworthy.

Sl. Nos. 20-21

अमात्ये ह्यर्थलिप्सा च मन्त्ररक्षणमेव च।
कृतानि सर्वकार्याणि यस्य पारिषदा विदुः।। २०।।
घर्मे चार्थे च कामे च स राजा राजसत्तमः।
गूढमन्त्रस्य नृपतेस्तस्य सिद्धिरसंशयम्।। २१।।

Amaathey arthalipsa cha manthrarakhyanameba cha
Kruthaani sarbakaryani jashya parisadaah viduh
Dharm chaarthe cha kaamecha sa Raaja Rajesathhama
Guddha-manthrashya nrupathesthshya sidhhirasansa
yam.

The acquisition of resources and maintaining the secrecy of the principles of the acquisition are the responsibility of the adviser or Minister. It is only after the execution of the programmes of all endeavours is complete that the members of the royal assembly are apprised of all facts about the results. The Ruler who succeeds in following these principles and acquiring the resources becomes successful as a Ruler and his administration remains stable for long.

Sl. No. 25

स्थानवृद्धिक्षयज्ञस्य षाङ्गुण्यविदितात्मनः।
अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप।। २५।।

Sthana brudhikhayagnyashya sodgunyambid thathmanah
Anabagyantha shilashya swadhina pruthibi nrhupah.

Said Vidur — O King Emperor, who is famous for deep knowledge of peace and war, and all the six qualities aforesaid about that, and increase, decrease and stability in that, the Ruler so qualified is capable of ruling the entire earth. That knowledge is power is emphasised in this.

Sl. No. 28

ब्राह्मणं ब्राह्मणो वेद् भर्ता वेद स्त्रियं तथा।
अमात्यं नृपतिर्वेद राजा राजानमेव च।। २८।।

Bra Brahmanam Brahmano veda, vartha beda sthriyam thathaa
Amaathyam nrupathirbeda Raja Rajaanamebacha.

The true Brahman knows the Brahman, the husband knows his wife, the Ruler knows his Minister, and other Rulers. To expect others to know about the specified ranks is not productive of fruitful results. When it becomes necessary to know a Brahman one should engage a true Brahman to do that and so forth. Any deviation will not be fruitful.

Sl. No. 29

न शत्रुर्वशमापन्नो मोक्तध्यो वध्यतां गतः।
न्यग् भूत्वा पर्युपासीत वघ्यं हन्याद् बले सति।
अहताद्धि भयं तस्माज्जायते नचिरादिव।। २६।।

Na sathrumbasamaapanno mokhyo bandhyatham gathah
Nyaga bhuthwa paryupaseetha badhyam hangath balesathe
Ahathadwi vayam thasmathjjayathe naa chiraadiba.

Vidur continued — If an enemy who is to be done to death has been captured he should never be spared from being killed. If your prowess is less than his you may treat him with honour for some time to elapse and as soon as you find that you have gained the required prowess to deal with the enemy do him to death at once. For if such an enemy is not exterminated, soon will you find him to be cause of apprehension which will put you to great trouble.

Sl. Nos. 30-31

दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च।
नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च।। ३०।।
निरर्थं कलहं प्राज्ञो वर्जयन्मूढसेवितम्।
कीर्तिं च लभते लोके न चानर्थेन युज्यते।। ३१।।

Debathesu prajathenaana Rajasu Brahmanesu cha
Niyanthbya sadaa krodho brudhabalathuresu cha.
Nirartham kalaham pragyon haryayeth mudhha sebitham
Kirthi cha lavathe loke nacharnatheina jujyathe.

The anger that generates in you towards God, a Brahmana, a Ruler, an old man and a child and also towards a sick person, should be controlled with care and brought down as far as practicable. For these are not fit cases of being done to death in a war too. If the Ruler adopts these humane considerations towards even an enemy he will deserve humane treatment from his enemy too who will not in all cases be blind to all that, and unnecessary warfare would be avoided. As pointed out in the following couplet (No. 32) unnecessary quarrel should be avoided.

Sl. No. 32

प्रसादो निष्फलो यस्य क्रोधश्चापि निरर्थकः।
न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः।। ३२।।

Prasado nisfalo jashya krodha chapi nirarthakah
Na tham vartharamichhanthi sandhan pati miba striyah.

Whose pleasure bears no fruitful result and anger too remains ineffective, such Rulers are not liked by the subjects as the wife does not the eunuch husband. It is implied that everyone should be effective in his work otherwise his life on earth will not be of any value. Man should be effective in all his endeavours as far as his abilities help him. He should not be negligent nor unenterprising.

Sl. No. 33

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये।
लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः।। ३३।।

Na buddhirdhanalaavaaya na jaadyamsamruddhaye
Lokaparyayabruthantham praagyon jaanaathi netharah.

Resources are gained by intelligence only and poverty is the outcome of ignorance, there is no such rule or system on earth. The real position differs from case to case and depends on numerous factors. Only the truly learned and wise know its real position. Man should not, therefore, draw hasty conclusions assigning resourcefulness and poverty to learning only.

Sl. No. 35

अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम्।
अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा।। ३५।।

Anaaryamapraagyamasuyakamadhaarmikam
Anarthaa khhipramaayaanthi bangdusthha krodhanam
thathaa.

Whose conduct and character are hateful, who is a dunce, prone to find fault in good qualities, impieteous, whose words are vile, and angry by nature will find himself facing difficulties of various nature crowding upon him and putting him to various difficulties in life. Man should abjure the vile qualities by making efforts to the best of his abilities.

Sl. No. 36

अविसंवादनं दानं समयस्याव्यतिक्रमः।
आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक्।। ३६।।

Abisambaadanam daanam samayasadhya thi kramah
Abarthayanthi bhuthani samyak pranihitha cha baak.

Never to cheat another, giving gift to the poor, never to swerve from your word, say one thing and do another, to talk on the welfare of others, these habits win the other wholly. These are sterling qualities of character of man which should be practised consciously by everyone. It will breed confidence in one another if practised on a large scale.

Sl. No. 37

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः।
मपि संक्षीणकोशोऽपि लभते परिवारणम्।। ३७।।

Abisambadako dakhya kruthagyano mathimaanrujuh
Api sankheenakosohpi lavathe paribaaranam.

Who never cheats and disappoints another, clever and obliged, intelligent and simple and straightforward, if such a Ruler's treasury becomes empty some one or other of his friends turn up unexpectedly and offer him assistance to tide over the difficulty.

Sl. No. 38

घृतिः शमो दमः शौचं कारुण्य वागनिष्ठुरा।
मित्राणां चानभिद्रोहः सप्तैता समिधः श्रियः।। ३८।।

Dhruthihi samo damah soucham karunyam baagnis thumra
Mithranaan chanavidrohah satheyeithaa samidhah shriyah.

Said Vidur — Who has patience in danger, has control over his mind, and sense enemies, purity of mind and heart, compassion, soft and sweet words of mouth and who never entertains enmity with his friends these seven qualities develop his resources which help him to meet difficult times.

Sl. No. 40

न च रात्रौ सुखं शेते ससर्प इव वेश्मनि।
यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम्।। ४०।।

Na cha raathrou sukham shethe sasarpa iba besmani.
Dah kopayathi nirdosham sadosovyantharam janam.

Who being himself impieteous teases and ill-treats his near relations, he cannot spend his rights in sound sleep as he occupies a house abounding in poisonous snakes. If poisonous snakes are found to occupy the premises of the house in which the man lives he cannot have sound sleep at night for fear of snakes. For his vile nature he suffers the plight of sleepless nights at home.

Sl. No. 43

यत्र स्त्री यत्र कितवो वालो यत्रानुशासिता।
मज्जन्ति तेऽवशा राजन् नद्यामश्मप्लवा इव।। ४३।।

Jathra sthree Jatrakitabo baalo jathraanushashitha
Majjanthi theibashaa Rajan nadyamsmalpabaa iba.

Where the reins of administration are in the hands of women of those who engage in games on stake, and of underaged men, there the people have to cross rivers in boats made of stone who are bound to get drowned in the river. Women, unscrupulous men and underaged persons with immature brains are not obviously able to run the administration of a kingdom properly with the result that due to mismanagement the kingdom is bound to flounder like a leaky boat in deep waters. As the common saying goes, management of a kingdom is not a child's play. The Ruler has to be cautious in the matter.

Sl. No. 46

हित्वा तां परमेष्वासान् पाण्डवानमितौजसः।
आहितं भारतैश्वर्यं त्वया दुर्योधने महत्।। ४६।।

Hitwa thaan paramepyasaan paandabaanaammi thou jasah
Aahitham vaartheiswarjam thwayaa duryodhane mahath.

Said Vidur — Leaving the powerful fighters, the Pandavas, O King, you have entrusted the responsibility of maintaining this mighty kingdom to Duryodhana. The implication in this was that this was not a wise step on the part of the king who did not properly estimate the respective merits and demerits of the two or was swayed by considerations of personal likes and dislikes or was not strong enough to take the right step.

Sl. No. 47

तं द्रक्ष्यसि परिभ्रष्टं तस्मात् त्वमचिरादिव।
ऐश्वर्यमदसम्मूढं बलिं लोकत्रयादिव।। ४७।।

Thaam drakhysi parivrastham thasmath thwamachiraadiba
Aiswarjya mada samhudhham balim lokathryaad iba.

So, therefore, you will witness how Duryodhana will meet his own downfall as did Bali the powerful lose his sway over the universe and was cast down to the nether world for his unrighteous deeds. Duryodhana will likewise get worsted and meet his own fall for his follies.

CHAPTER VII

Sl. No. 2

अप्राप्तकालं वचन बृहस्पतिरपि ब्रुवन्।
लभते बुद्ध्यवशनमवमानं व भारत।। २।।

Apraapthakaalam bachana Bruhaspathirapi bruban.
Lavathe budhabagyaanamabamaanam cha Bhaaratha.

Said Vidur — Even if the great learned Bruhaspathi says something that goes against the times, that will end in his own disgrace and will be against his own interest. It is implied that the wise man should not lose sight of the trend of the times, whether good or bad, before giving an opinion in any matter.

Sl. Nos. 3-4

प्रियो भवति दानेन प्रियवादेन चापरः।
मन्त्रमूलबलेनान्यो यः प्रियः प्रिय एव सः।। ३।।
द्वेष्यों न साधुर्भवति न मेधावी न पण्डितः।
प्रिये शुभानि कार्याणि द्वेष्ये पापानि चैव ह।। ४।।

Priyo bhabathi daanena priya baddena chaaparah
Manthramulabalenaanyo jah priya priya ebasah. (3)
Dweso na saadhurbhabathi na medhaabi napandithah
Priya subhani karyaani dweshe papaani chaibah. (4)

Said Vidur — On earth some become friendly by making gifts, some by their soft and sweet words, and some more by means of "tantrik" methods of incantations, but who is by nature friendly is friendly to all for all times. The effect of gifts may wear out as soon as the gift is used and prospects of further gifts are not in sight, soft and sweet words may be forgotten, but who is good by nature combining all these qualities and visiting people at times of distress e.g. natural calamities and giving the distressed people consolation and encouragement will maintain their relation for all time. Such a friend's little help or gift appears to be more than enough, his common words of endearment as warm welcome. Whereas the enemy's help of gift appears to be motivated and of little value, his sweet words as sarcastic and friendly approach as purposeful to acquire some knowledge for some vile purpose.

Sl. No. 5

उक्तं मया जातमात्रेऽपि राजन्
दुर्योधनं त्यज पुत्रं त्वमेकम्।
तस्य त्यागात् पुत्रशतस्य वृद्धि
रस्यात्यागात् पुत्रशतस्य नाशः।। ५।।

Uktham mayaa jaatha meathrepi Rajan
Duryodhanam thyja puthra thwamekam
Thashya thyaagaath puthra sathashya brudhi
Rashyaa thyaagaath puthra satha shya nashah.

Said Vidur — O King Emperor at the time of birth of Duryodhana I had warned you to discard this only son which would ensure good luck for one hundred sons of yours, but if you do not do so he will be the cause of extermination of all your large number of sons. Although this might appear to be a far-reaching forecast there are a few people with that perspective wisdom in them who can have a far-sighted view of the distant future.

Sl. No. 7

न स क्षयो महाराज यः क्षयो वृद्धिभावहेत्।
क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत्।। ७।।

Na sa kshayo maharaja jah kshayo brudhimaababaheth
Kshyah sa thwiha manthabyo jam labdhwa bahu
nasayeth.

The loss that begets gain later is not to be considered as loss and also the gain which begets loss to the man later is not accordingly to be taken as gain, but loss. Vidur by his foresight could foresee at the time of birth of Duryodhana that the gain of the child would cause immense loss to the family. But such a warning is not ordinarily taken seriously and soon forgotten in the joy of the gain of the new born. Dhritarastra did not attach that much importance to the impending loss that he could foresee, but none was prepared to take it seriously.

Sl. No. 8

समृद्धा गुणतः केचिद् भवन्ति धनतोऽपरे।
धनवृद्धान् गुणैर्हीनान् धृतराष्ट्र विवर्जय।। ८।।

Samrudhwa gunathah kechith bhabanthi dhanathopare
Dhanabrudhhan guneirhinaan Dhrutharaastra bibarjaya.

Said Vidur, O King Dhritarastra, know it that some men become rich of wealth and some others rich of wealth but poor of noble qualities, such a rich man should be abjured at the earliest opportunity. The wealthy man without noble character is of no true help to others whereas a poor man of nobleness can be of true righteous help which is of value on earth. So, the former may be abjured without any compunction at an early date.

Sl. No. 10

अतीवगुणसम्पन्नो न जातु विनयान्वितः।
सुसूक्ष्ममपि भूतानामुपमर्दमुपेक्षते।। १०।।

Athiba gunasampunno na jaathu binayaan withah
Susukhyamapi bhuthaanaamupamardamupekhyathe.

Who is full of many good qualities cannot tolerate the pain given to anyone else, far from being killed. He will interfere and try to prevent the harm from being inflicted. That is the nature of the noble man. He cannot remain indifferent if another is caused pain in his presence.

Sl. Nos. 11-12

परापवाद्निरताः परदुःखादयेषु च।
परस्परविरोधे च यतन्ते सततोत्थिताः।। ११।।
सदोषं दर्शनं येषां संवासे सुमहद्भयम्।
अर्थादाने महान् दोषः प्रदाने च महद् भयम्।। १२।।

Paraapabandanirathaah paradukhadayeshu cha
Parasparabirodhe cha jathanthe sathatho sthithah. (11)

Sadosam darsanam yesham sambashe smuahaṭh vayam
Arthaadane mahaan dosha pradaane cha mahath vayam. (12)

Whoever is engaged in decrying others, in giving pain to others, quarrelling with each other out of envy, a look at whom is considered by people to be inauspicious, and living with whom together is full of apprehensions of danger, if you borrow money from such a man it is full of vile consequences and the process of its repayment involves many difficulties. He should never be approached for any help or for consultation.

Sl. No. 13

ये वे भेदनशीलास्तु सकामा निस्त्रपा शठाः।
ये पापा इति विख्याताः संवासे परिगर्हिताः।। १३।।

Je bei vedanaseelaasthu sakaamaa nishrapaa sathhaah
Je paapaa ithi bikhyaathaah sambashe parigarhithaah.

Who is envious of others habitually, who is lustful and shameless, is a cheat and impieteous; he is unfit to stay with as an *unbelievable* person of vile nature. It is not only that by his constant company you may unwittingly acquire some of his vile qualities but worse still he will never let you live in peace and therefore, you may lose your sleep and health. It is always better not to acquire his company and far less his friendship.

Sl. No. 14

युक्ताश्चान्यमहादोषैर्ये नरास्तान् विवर्जयेत्।
निवर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति।। १४।।

Juktacheirmahadoseije naraa sthaan bibarjayet
Nibarthamane souhardei prithirnichei pranashyathi.

Bereft of friendliness man becomes base by nature. Such a man loses his peace of mind and joys of life and is not able to attend to his work. Friendliness is the base of all good qualities of man. If a man cannot be friendly to another be cannot lead a peaceful life. He should be friendly to his neighbours, co-workers and all he lives with together. This is the basis of acquiring nobleness in gradual steps.

Sl. No. 15

या चैव फलनिर्वृत्तिः सौहृदे चैव यत् सुखम्।
यतते चापवादाय यत्नमारभते क्षये।। १५।।

Jachaiba phala ni bruthhih southrudechaiba jath sukham
Jathathe chapabaadaaya jatna maarvathe khyara.

A base man tries to defame others. If some of his near ones or friends try to point out his defects to him, he becomes totally unfriendly with them. While he loses all his peace of mind, he sets others to become worried about him which affects their peace of mind also.

Sl. No. 16

अल्पेऽप्यपकृते मोहान्न शान्तिमधिगच्छति।
तादृशैः संगत नीचैर्नृशंसैरकृतात्मभिः।। १६।।

.Alpepyapa kruthe mohanna nashanthi maddhigachhathi

Thadrusheih sangatham neechei nrushansheirak rutath mavih.

The learned and wise man should abjure the company of the base man who is not only angry by nature, who has not been able to control his sense enemies and tried to be in the company of good natured and pieteous people. That would help him gradually to shed the vile qualities he acquired from base companions.

Sl. No. 17

निशम्य निपुणं बुद्धया विद्वान् दूराद् विवर्जयेत्।
यो ज्ञतिमनुगृह्णति दरिद्रं दीनमातुरम्।। १७।।

Nishamya nipunam buddhyaa budwan durath bibarjayeth
Jo gyanthimanugrunhathi daridram deenmeathuram.

He who maintains with compassion his own family members, poor and sick relations, he is blessed with sons and cattle wealth and resources which give him pleasure for whole life. It is righteousness and good relations with people and family and clan members, help to the poor, sick and disabled persons, which earn a happy and prosperous life with his sons, family and cattle wealth. Men should acquire this habit in life, it is implied.

Sl. No. 18

स पुत्रपशुभिर्वृद्धि श्रेयश्चान्त्यमश्नुते।
ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनः शुभम्।
कुलवृद्धि च राजेन्द्र तस्मात् साधु समाचर।। १८।।

Sa puthrapashuvirbrudhi shreyashranthyamshnuthe
Gyanthayo bandhaniyastheje ichhanthyaathmanah subham
Kulabrudhim cha rajendra thasmaath saadhu samaachara.

He who wishes prosperity and well-being should look after his clan people and poor relations with kindness. That will bring him prosperity of all kind, and of his clansmen and poor relations. That will bring him prosperity also for his sons, cattle wealth too. The wisdom contained in the old saying "Charity begins at home" is a very wise maxim. The man who cannot be kind and helpful to a small number of his own people cannot be expected to help others viz. neighbours and co-villagers, etc. This will develop his aptitude to help others in life with an ever increasing number of beneficiaries.

Sl. No. 20

विगुणा ह्यपि संरक्ष्या ज्ञातयो भरतर्षभ।
किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकाङ्क्षिणः।। २०।।

Vigunaa hyapi samrakhyad gyaanthyo varathrsava
Kim punargunabantha thwarhprasaadaa vikankhinah.

Man should look after his family members, particularly those who are assailed by poverty, homeless condition and distress. Out of them those who seek his assistance his attention should be paid forthwith. Man lives in society in the villages in groups on clan consideration. This should be adhered to in order to maintain coherence and solidarity in society. The response and cooperation of the beneficiaries will on that consideration be available in plenty for orderly performance of effort.

Sl. No. 21

प्रसादं कुरु वीराणां पाण्डवानां विशाम्पते।
दीयन्तां ग्रामकाः केचित् तेषां वृत्यर्थमीश्वर।। २१।।

Prasaadam kuru biraanam pandavaanaam vishampathe
Deeyantham graamakaah kechith thesaam bruthyatha
miswara.

Said Vidur — O King Emperor, you are the master of the kingdom. The Pandavas are capable warriors, but in straitened circumstances. Do give them some means of livelihood. Some villages should be assigned to them as desired by them so that they are not in distress. This shows the fair-mindedness of Vidur. Others afraid of the Kouravas who were in power and greater in number did not dare to ask them to spare for the maintenance of the Pandavas.

Sl. No. 23

मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम्।
ज्ञातिभिर्विग्रहस्तात न कर्तव्यः शुभार्थिना।
सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ।। २३।।

Mayaa chaapi hitham baachyam biddhi mang thwadd hithei shinam
Gyanthivi bigrahasthaatha na karthabyah subharthinaa
Sukhaani saha vojyaani gyanthirvi varatharsava.

O King Emperor, whoever wants his own prosperity he should not involve himself in any dispute and quarrel with his family members. Rather together with them the resources of the family should be enjoyed with happiness. It is by living a peaceful co-existence that resources multiply and that should be enjoyed by all members of the family — in this case the Kouravas and Pandavas together.

Sl. No. 25

ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च।
सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च।। २५।।

Gyanthaya stharyanteeha gyanthayo majjayanthicha
Subruthastharyanthecha durbru thah majjayanthi cha.

In the world the clan people help and save their co-clan people from distress and they too cause their distress and extinction. Those who look upon them as friends they help and save them from distress, but those who misbehave with them and cause distress to them they retaliate in the same way although belonging to the same clan. So, it is said that the clan is the saviour and the clan is also the destroyer of clan members. They do not spare the miscreants and those who misbehave with them.

Sl. No. 26

सुवृत्तो भव राजेन्द्र पाण्डवान् प्रति मानद।
अधर्षणीयः शत्रूणां तैर्वृतस्त्वं भविष्यसि।। २६।।

Subrutho vaba Rajendra Paandvaanam prathi maanada
Adharsaneeya sathrunaam their bruthasthyung vabish yaahi.

O King Emperor, I pray to thee be kind and well disposed towards them. That is how you will benefit by being saved from the attack of the enemies. It is the Pandava heros who can save you. So, you do be well disposed to them.

Sl. No. 28

पश्चादपि नरश्रेष्ठ तव तापो भविष्यति।
तान् वा हतान् सुतान् वापि श्रुत्वा तदनुचिन्तय।। २८।।

Panchaadapi Narashresthha thaba thatho vabishyathi
Thaan baahathaan suthaan baapi shruthwaa thadnu chinthaya.

O King Emperor, you will grieve if the Pandavas who are your sons, are killed in war. So, consider that now and think what measures have to be taken to avoid warfare which will cause your sons' death. It is worthwhile to note how solicitous Vidur is about the welfare of the Pandavas and Kouravas as well and to avoid warfare between the two.

Sl. No. 32

तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः।
भविष्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम्।। ३२।।

Tangstwang pade prathisthhaapya loke bigatakalmashah
Bhabishyshi narashreshthha pujaneeyo manishinaam.

O King Emperor, if you put the Kouravas on the throne of

Hastinapur your blemish will spread over the whole world and you will become famous all over the world as the most intelligent person on earth for having given the opportunity to your sons to gain the boon they did not deserve. Let us note the strain of disdain in the words of Vidur even to Emperor Dhritarastra in favour of righteousness.

Sl. No. 34

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि।
उपलभ्यं चाविदितं विदितं चाननुष्ठितम्।। ३४।।

Asamya gunajuktham hi gyaanam sakusaleirapi
Upalavyam chaabiditham biditham chaananusthhitham.

If the advice given by an experienced learned person does not succeed to initiate the knowledge of the duty of man the advice has been futile, and also if the knowledge has been gained on the advice but it has not been put into action by the one who has gained the knowledge on the advice, it has also been futile. It is implied that the advice tendered should be able to educate the man advised about the duty and also to prompt and make him put that into practice.

Sl. Nos. 36-37

मन्त्रभेदस्य षट् प्राज्ञो द्वाराणीमानि लक्षयेत्।
अर्थसंततिकामश्च रक्षेदेतानि नित्यशः।। ३६।।
मदं स्वप्नमविशानमाकारं चात्मसम्भवम्।
दुष्टामात्येषुं विस्त्रम्भं दूताच्चाकुशलादपि।। ३७।।

Manthra vedashya shathh praagyan dwaraanimani lakhyaeth
Arthasanthathikaamascha rakhethdfthani nityasah. (36)
Madam swapnamabigyaanamaakaaram chaathmasam bhabam
Dusthhaomaatyesu bisramvam duthaschaakusuludapi. (37)

The intelligent man should know about the six doors to gain success in the fields of Artha and Kama in life, if the doors are kept securely shut. They are — addiction to liquor, excessive sleep, not to know necessary things, the want of care of face and eyes, belief in unrighteous ministers, and belief in foolish messengers.

Sl. No. 40

नष्टं समुद्रे पतितं नष्टं वाक्यमश्रृण्वति
अनात्मनि श्रृतं नष्टं नष्टं हुतमनग्निकम्।। ४०।।

Nastam samudre pathitham, Nasthha baakyamashrunyathi
Anaathmani shrutham nastam, Nastam huthamanaagnikam.

Article thrown into the sea is wasted, who does not listen to words meant for him are wasted, knowledge of scriptures gained by man who has not controlled his sense enemies, sacrifice instituted without belief are all wasted. They should not be practised by a sensible person.

Sl. No. 41

मत्या परीक्ष्य मेधावी बुद्ध्या सम्पाद्य चासकृत्।
श्रुत्वा दृष्टवाथ विज्ञाय प्राज्ञैर्मैत्रीं समाचरेत्।। ४१।।

Matyaa parikhya medhaabi brudhoyaa sampaadhya chaasakrith
Shrutwaa dristhhwathha bigyaanya pragney maitree samaachareth.

The wise man after carefully examining with the help of his wisdom and also his personal experience, again and again, should determine the actual quality of the man to be adopted as a friend. He should also try to gather the opinion of other learned persons in the matter and after verifying personally through other sources about that, accept the man as a friend.

Considering the influence of the friend on the making of the man's attitudes and viewpoints, the advice held out by Vidur in the maxim appears to be appropriate.

Sl. No. 42

अकीर्ति विनयो हन्ति हन्त्यनर्थं पराक्रमः।
हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम्।। ४२।।

Akirthi binayo hanthi hanthyanartham parakramah
Hanthi nithyam kshyamaa krodhamaacharo hanthalakhyanam.

Humility of man removes ugly rumour, if any, in his name, capability difficulties, and righteousness bad habits, if any. At times for no valid reasons man faces such situations due to effect of bad times which abate and vanish yielding place to correct opinion of the people about him. Man should be careful when untoward situations of the above nature face him which he can easily surmount by adopting the attitude indicated. He should not get perturbed.

Sl. No. 43

परिच्छेदेन क्षेत्रेण वेश्मना परिचर्यया।
परीक्षेत कुलं राजन् भोजनाच्छादनेन च।। ४३।।

Parichhedena khetrena, besmanaa paricharjayaa
Parikhet kulam Rajan vojanaachhadanena cha.

In many ways the status of a man's clan can be adjudged. These are: the dress of the man, his house, his food and household articles, etc. If the man is slovenly dressed he should be taken to belong to a lower clan, if gaudily dressed to a vain clan. It can also be gleaned from the manner of his welcome when you visit his house. If this is too showy he may be taken as belonging to flippant type, if dull be may be taken to belong to an uncultured clan, and so forth. These are indications which may give some idea about the man's clan.

Sl. No. 45

प्राज्ञोपसेविनं वैद्यं धार्मिकं प्रियदर्शनम्।
मित्रवन्तं सुवाक्यं च सुहृदं परिपालयेत्।। ४५।।

Praagyonpasebinam vaidyam dhaarmikam priyadarshanam
Mithrabantham subakyam cha suhrudam paripaalayeth.

Said Vidur — Who supports and serves the learned, the physician (Vaidya) righteous, who presents a happy and smiling countenance, whose words are sweet and soft, such a friendly person has to be honoured in all respects. Such people are rare and of soft bearing. They cannot tolerate harsh treatment which will make them wither away. Hence, they have to be looked after with care for the benefit of the society and the country so that they prosper.

Sl. No. 46

दुष्कुलीनः कुलीनो वा मर्यादां यो न लङ्घयेत्।
धर्मापेक्षी मृदुर्ह्रीमान् स कलीनशताद् वरः।। ४६।।

Duskuleenah kulinobaa maryaadaam jo na labdhayeth
Dharmaapekhhee mrudul himaan sa kuleenashathaad barah.

Whether one is born in a low clan or high, who does not digress decorum, conducts himself in the righteous way, soft and courteous by nature, does not behave in a shameless manner in any case, he is far more respectable than hundreds of high clan persons who do not observe the righteous way of life.

It is not by merely being born in a high clan that he should become respectable and noble, but only by living in the righteous way and observing decorum in life that he will attain high prestige and praise on earth. Even if a man is born in a low clan if he has acquired all these noble qualities he is a hundred times more respectable than a man born in a high clan family but not following the clan decorum and righteous way of life.

Sl. No. 47

ययोश्चित्तेन वा चित्तं निभृतं निभृतेन वा।
समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यति।। ४७।।

Yayoschithen ba chitham nivrutham nivruthena baa
Samethi pragyanpragyan thayor maithri na jirjyathi.

If the mind and heart of two persons are equal in all respects, their secrets tally with each other, wisdom with wisdom tally in all respects, their friendship is never broken. If the two friends see eye to eye in all matters relating to life their friendship lasts long, never fails. If ever, there is any misunderstanding in any matter the true friends try to patch up the same to maintain the tie of friendship as before.

Sl. No. 48

दुर्बुद्धिकृतप्रज्ञं छन्नं कूपं तृणैरिव।
विवर्जयीत मेधावी तस्मिन् मैत्री प्रणश्यति।। ४८।।

Durbudhhikruthapragyan chhannam kuupam thrunariba
Bibarjayeetha meddhaabee thasmin maithri pranashyathi.

An intelligent person should abjure the friendship of the man bereft of good sense and wisdom as the well covered up with long grass sheaves to avoid accidents and danger to life. If ever, friendship has developed with such a person it will never last long. So, instead of waiting for the bad day better put it to an end. Its merit should not be tried because it is a foregone conclusion that friendship will not last in such a case.

Sl. No. 49

अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च।
तथैवापेतधर्मेषु न मैत्रीमाचरेद बुधः।। ४६।।

Abalipathesu murkhesu roudrasaahasikesu cha
Thatheibaapathadharmeshu na nmaithreemachareth
budhah.

The learned man should not welcome the friendship of the proud, foolish, angry, unrighteous and foolhardy person. Friendship with such a person will not last long, on the other hand, it may lead to complications of various kinds. It should never be accepted as a desirable proposal. Better to go without a friend than have a friend of this nature, the wise will say.

Sl. No. 50

कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम्।
जितेन्द्रियं स्थितं मित्रमत्यागि चेष्यते।। ५०।।

Kruthagyam dharmikam satyamakhyudram
drudhbhakthikam
Jithendriyam sthitham sthhithwaam mithra mathyaagi
cheshyathe.

Welcome and maintain the friendship of the man who is righteous in nature, obliged, truthful, who has controlled his sense enemies, noble, who retains true affection for friend, observes decorum and believes in long standing friendship as a mark of achievement in life. These feelings have to be reciprocated by the friend and not only to be expected from the other.

Sl. No. 51

इन्द्रियाणमिनुत्सर्गो मृत्युनापि विशिष्यते।
अत्यर्थं पुनरुत्सर्गः सादयेद् दैवतान्यपि।। ५१।।

Indriyaanaamanuschargaamruthyunaapi bishishyathe
Athyarthe punarucshargah sadayed debathaanyapi.

To keep the sense enemies always under control is no doubt a more painstaking matter than death itself and leaving them free and uncontrolled will ensure the death of Gods through their machinations. One is as painful for man as the other is for Gods. Both men and Gods have to be careful about management of the sense enemies in their respective lives.

Sl. No. 54

आयत्यां प्रतिकारज्ञस्तदात्वे दृढनिश्चयः।
अतीते कार्यशेषज्ञो नरोऽर्थैर्न प्रहीयते।। ५४।।

Ayathyaam prathikaaragnyasthadatheye drudhha nisc
hayah
Athithe kaarya seshagyo narorthana prahiyathe.

Who knows how to prevent the oncoming distress to reach the target, and is steadfast on the implementation of the present project and knows about how and what part of the work could not be implemented, he never fails to get the return of his resources employed in the execution of his plans. The man who is careful about past, present and future aspects of any work undertaken for execution hardly fails in his endeavour.

Sl. No. 55

कर्मणा मनसा वाचा यद्भीक्षणं निषेपते।
तद्देचापहरत्येनं तस्मात् कल्याणमाचरेत।। ५५।।

Karmanaa manasaa bachaa yadvikhyanam nishebathe
Thadabapyaharathyenam thasmaath
kalyaanmaachareth.

If man engages his mind, words and efforts for execution of a certain object, that has the tendency of drawing the man towards it for applying his efforts further in that direction. That being so, man should engage his mind, word and effort in righteous deeds only. If his attention is fixed on unrighteous deed he will be drawn irresistibly by the deed towards it. That will make the vile results of the deed accrue in favour of the man's account which will not be good at all for him. Man should accordingly fix his attention on righteous deeds only.

Sl. No. 57

अनिर्वेदः श्रियो मूलं लाभस्य च शुभस्य च।
महान् भवत्यनिर्विण्णः सुखं चानन्त्यमश्नुते।। ५७।।

Anirbedahshriyo mulam laabhasya cha subhashya cha
Mahaan vbatynirbirnyah sukham chanthya mushnuthe.

Be always engaged in some endeavour, be never disgusted with work because that is the root of wealth, gain of resources and well-being on earth. The man who never leaves his work out of disgust becomes "healthy, wealthy and wise".

Sl. No. 60

यत् सुखं सेवमानोऽपि धर्मार्थाभ्या न हीयते।
कामं तदुपसेवेत न मूढव्रतमाचरेत्।। ६०।।

Jath sukham sebamaanopi dharmaarthaavyaam na heeyathe.
Kama thadupasebhetha na mudhabrotha maachareth.

The pleasures for enjoyment of which man does not digress from the righteous path he may enjoy them to his heart's content but should not indulge in pleasures which create attachment to them to the disadvantage of man i.e. joys in which fools indulge. For instance joys which are the sense enemies of man such as lust, anger, greed, envy, etc. are inclined to implicate man i.e. sex, drinks, etc.

Sl. No. 61

दुःखार्तेषु प्रमत्तेषु नास्तिकेष्वलसेषु च।
न श्रीर्वसत्यदान्तेषु ये चोत्साहविवर्जिताः ।। ६१।।

Dukhaarthesu, pramathhesu nastikebalasesu cha
Na Shrirbasanthyadaantesu ye choschaaha bibarjithah.

The man who is sorrow-stricken, who is in danger, who does not believe in God Almighty, who is lazy and hates work, who has not controlled his sense enemies and also who is bereft of zeal, resources are scarcely to be found with them i.e. they are not resourceful, and so cannot multiply their resources or wealth. The goddess of wealth does not favour them.

Sl. No. 62

आर्जवेन नरं युक्तमार्जवात् सव्यपत्रपम्।
अशक्तं मन्यमानास्तु धर्षयन्ति कुबुद्धयः।। ६२।।

Arjabena naram jukthamarjabath sadyapathrapam
Ashaktham manyamaanaashu dharshayanthi
kubudhhaya.

The wicked man taking the noble person's simplicity and softness as his weakness upbraids the latter and misbehaves with him. The goodness of the noble man is looked upon as his weakness and so the wicked man does not hesitate to treat him roughly. Though the noble man does not deign to come down to the wicked man's level it behoves the general public and leaders of society to dare to interfere and give the noble man the protection that he deserves.

Sl. No. 64

न चातिगुणवत्स्वेषा नात्यन्तं निगुणेषु च।
नैषा गुणान् कामयते नैर्गुण्यान्यानुरज्यते।
उन्मत्ता गौरिवान्धा श्रीः क्वचिद्रेवावतिष्ठते।। ६४।।

Na chaathigunabsthvshaa naathanthyam nirgune cha
Neishaa gunaam Kaamayeth neiggunaanu rajyathe
Uthamaa Gouribaandhyan shreeh kwachithebaaba
thisthhthe.

Not with too much of a good and noble person nor with the worst of worthless men does the goddess of wealth prefer to stay. She does not have any favour for these two classes of people to bestow her bounties on them. Like the well bred cow she likes to reside with someone of her choice on whom she showers her blessing. She is, therefore, said to be a wilful deity by some.

Sl. No. 65

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम्।
रतिपुत्रफला नारी दत्तभक्तफलं धनम्।। ६५।।

Agnihothrafalaa Vedaah Shilabruth falam shrutham
Rathiputhra falaa naaree dattha vaktha falam dhanam.

Institution of sacrifices is the fruit of studies of the Vedas, practice of righteousness and humility are the fruits of study of the scriptures, fruits of the wife are pleasures of sex and begetting of sons, fruits of wealth are gifts to the poor and rightful enjoyment of the same.

These are no doubt the proper utilisation of the resources bestowed on man, but improper use of the same is not rare on earth.

Sl. No. 66

अधर्मोपार्जितरर्थैर्यः करोत्यौर्ध्वदेहिकम्।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात्।। ६६।।

Adharmouparjitheirarthaihiya kare thou dharmadehikam
Na sah thashya falam prethya Vungtheirthasya duraagamaath.

He who performs sacrifices etc. whose fruits are available in after-life, he does not gain that as the resources with which the sacrifice, etc. are performed were earned in unrighteous ways. It is implied that only resources earned in righteous and honest ways should be put to use for such purposes.

An instance to illustrate this may be cited for the benefit of the readers. An ascetic staying as guest to one of his disciples had his dinner at the disciple's house and slept in the "puja" room for the night's rest after dinner. There was a very attractive idol of bronze of Lord Shri Krishna in the deities' pedestal in the room. The ascetic could not resist the temptation of pilfering it and leaving for his ashram before the householders get up from sleep. When later the householders could not trace the ascetic and returned disappointed they found the ascetic sitting in the verandah of their house tears rolling down his cheeks. He confessed his pilferage and wanted to know what food he had been served for dinner. In course of discussion it transpired that the rice with which the food had been prepared was the gift of a very notorious thief of the area who was the host's disciple.

The ascetic advised his host never to accept any gift or alms from such miscreants either in cash or in kind and departed.

Sl. No. 67

कान्तारे बनदुर्गेषु कृच्छ्रास्वापत्सु सम्भ्रमे।
उद्यतेषु च शस्त्रेषु नास्ति सत्ववतां भयम्।। ६७।।

Kanthaare banadurgeshu kuchhraa swapashu kuchhraa
swapasthu sambhrame
Udyathesu cha sasthresu naasthi satyabathaam vayam.

For the righteous steadfast on truthfulness, there is no apprehension in mind even in the presence of a raised open sword by the enemy in deep forest with wild animals abounding, in times of serious danger. The strength of mind of the righteous person guides him through the dangerous times and routes to attain safety.

Sl. No. 69

तपो बलं तापसानां ब्रह्म ब्रह्मविदां बलम्।
हिंसा बलमसाधूनां क्षमा गुणवतां बलम्।। ६६।।

Tapo balam thapasaanaam brahma bramhabidaam
balam
Hinsa balamasaadhunaam khyamaa gunabanthaam
balam.

'Tapas' or sacrifices are the true strength of the ascetics, for the learned person knowledge in the Vedas the true strength, envy is the strength of the unrighteous, forgiveness is the strength of the righteous person. In short, while impieties are the strength of the unrighteous, pieteous qualities are the strong points of the righteous. It is well known that impieteous steps take man to dangerous situations whereas pieteous steps solve the difficulties faced by him. Instead of getting into darker regions of danger and bad times, man should try to ease up his difficulties by following the path of righteousness.

Sl. No. 71

न तत् परस्य संदध्यात् प्रतिकूलं यदात्मनः।
संग्रहेणैष धर्मः स्यात् कामादन्यः प्रवर्तते।। ७१।।

Na thath parashya samdadyaath prathikulam jadathmanah
Samgraheneisa dharmah shyaath kamadaanya prabarthathe.

What appears to be inopportune and inauspicious for oneself should not be adopted for others. This, in short, is the essence of righteousness. The opposite of this viz. actions which whet up desires are to be taken as unrighteous and should, therefore, be abjured. The essence of righteousness is to live a life of goodwill and help to all, no ill-will and animosity to anyone. For gaining this bliss man has to be steadfast on truthfulness, no envy to anyone, adopting shelter of God and surrendering all actions and fruits thereof to Him.

Sl. No. 72

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत्।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम्।। ७२।।

Akrodhena jayeth krodhamasaadhum sadhuna jayeth
Jayeth kadartham daanena Jayeth satyena chanrutham.

By maintaining irelessness one may conquer his anger, by good behaviour and humility the unrighteous, the miser by making gifts to the poor, and by truthfulness falsehood. The opposite of the unrighteous quality being made steadfast in mind and by habit man will win over the vile qualities without which life will be unrighteous and full of miseries.

Sl. No. 74

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि सम्प्रवर्धन्ते कीर्तिरायुर्यशो बलम्।। ७४।।

Abhibaadanashilashya nityam bruddopasebinah
Chatwaari sampravardhanthe kirthi raayujasho balam.

Who pays respect to elderly persons daily and engages himself in the service of the old and disabled in the family his fame remains steadfast and all pay due regard to him as a respectable person. Such persons are rare and as such their fame should be upheld by all in the society.

Sl. No. 85

राजन् भूयो ब्रवीमि त्वां पुत्रेषु सममाचर।
समता यदि ते राजन् स्वेषु पाण्डुसुतेषु वा।। ८५।।

Rajan Vuyo brabeemi twam puthresu samamaachara
Samatha yadi the Rajan sweshu Paandu puthresu baa.

Said Vidur — O King Emperor, let me repeat before closing my submission, if you maintain equal affection for your one hundred sons, the Kouravas, and the five Pandava brothers, then do kindly behave equally with all of them. That will develop goodwill among them and peace and prosperity for the kingdom and for the Kourava dynasty. You being the eldest member of the Royal family the feeling should ensue from you.

CHAPTER VIII

Sl. No. 2

महान्तमप्यर्थमधर्मयुक्तं
        यः संत्यजत्यनपाकृष्ट एव।
सुखं सुदुःखान्यवमुच्य शेते
        जीर्णा त्वचं सर्प इवावमुच्य।। २।।

Mahaanthamapyarthamadharmajuktham
        Jah samthyajathyanapaakrusthha eba
Sukham sudukhanyabamuchya shethe
        Jirnaa twacham sarpa ibaabamuchya.

He who is able to abjure a heavy amount of wealth which was earned by unrighteous means without being lured by it, considering it as the withered skin of snake fit to be discarded, gets rid of a vile object and securing his peace of mind thereby lives and enjoys peaceful sleep at night. If man realises that unrighteously earned wealth is like poisonous thing which should be discarded at the earliest and does discard accordingly, he gains peace of mind and a happy life.

Sl. No. 3

अनृते च समुत्कर्षो राजगामि च पैशुनम्।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्या।। ३।।

Anruthe cha samuthkarso Rajagaami cha paisunam
Gurorschalika nirbandhah samani brahmahathyaa.

Who takes recourse to falsehood to secure better prospects for himself, who backbites another before his master, shows false interest in the welfare of his preceptor, commits the heinous sin of murdering learned Brahman. One should not take recourse to vile ways to achieve anything in life by harming another. He who indulges in this activity is hated by all on earth.

Sl. No. 4

असूयैकपदं मृत्युरतिवादः श्रियो वधः।
अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः।। ४।।

Asuryekapadam mruthyurathibadah shriye badhah
Asushresha twaraa slagha vidyayaa shathrabasthrayah.

To pick holes in good things is like killing a man, harsh words of defamation of another is like killing the goddess of wealth, want of desire to hear another or to help another in distress and singing praise of self·are like enemies of learning.

Sl. No. 5

आलस्यं मदमोहो च चापलं गोष्ठिरेव च।
स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च।
एते वै सप्त दोषाः स्यूः सदा विद्यार्थिनां मताः।। ५।।

Aalashyam madamahau cha chaapalam gosthhireba cha
Stabdhatha chaavimaanithyam thathhathyaagithwame bacha.
Ethe bai sapta dosaah shyu sadaa bidyarthinaam mathaah.

Laziness, attachment, show of power, hastiness, too much of clanishness, pride and greed, these seven bad qualities are regarded as unrighteousness for the budding student. These should carefully be tried to be abjured one by one from his youthful mind. If not done at the young age these may take root in him and stabilise which it will be more and more difficult to discard as their roots go deeper into the man's mind and heart.

Sl. No. 6

सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम्।
सुखार्थी वा त्यजेद् विद्यां विद्यार्थी वा त्यजेत् सुखम्।। ६।।

Sukhaarthinah kuthe vidyaa nasthi vidyorthinah sukham
Sukhharthi baa thyajeth vidyaam vidyarthi baa thyjeth sukham.

One who is solicitous of happiness whence will he be able to get learning, and he who is busy in acquisition of learning cannot hope for getting happiness. The seeker of pleasure has to abjure learning and who is solicitous of learning has to give up expectation of happiness. Learning and its acquisition can both be hoped for by the hard way where there is no scope for begetting happiness or pleasure. One cannot hope for acquisition of both at the same time. Each is self exclusive of the other.

Sl. No. 7

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः।
नान्तकः सर्वभूतानां न पुंसां वामलोचना।। ७।।

Naagnishrupaythi kasthhaa nam naapagaanaam mahodadhi
Naanthakah sarbabhuthaanaam na punsaam baamalochanaa.

Fire is never satiated with faggots fed to it, wants more and more of faggots to consume. The ocean is never satisfied with the waters all the rivers pour into it, death is never fully satisfied with the millions of Beings entering its jaws every day, and the whore is never satisfied with the weakling of man or an eunuch on earth. There is a saying which purports — 'the more one gets, the more he wants'. There is is no doubt that this is true in nearly all cases. The instances cited prove that beyond doubt.

Sl. No. 8

आशा धृतिं हन्ति सनृद्विमन्तकः
  क्रोधः श्रियं हन्ति यशः कदर्यता।
अपालनं हन्ति पशूंश्च राज–
  न्नेकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम्।। ८।।

Aasha dhruthim hanthi samrudhi mantakh
  Krodhah shriyam hanthi Jashah kadarjatha
Apaalanam hanthi pashunscha Raja-
  Neikah krudho Brahmano hanthi raashtram.

Desires or hopes destroy righteousness, 'Antakah' or the king of death (Yamaraaj) destroys life, anger destroys prosperity, want of care destroys animal wealth, miserliness destroys popularity, one Brahmana by his anger destroys the whole kingdom. Man should be careful to guard against the evil forces to undo his popularity, fame and prosperity by timely suitable action.

Sl. Nos. 10-11

अजोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी।
विषमौदुम्बरं शङ्खः स्वर्णनाभोऽथ रोचना।। १०।।
गृहे स्थापयितव्यानि धन्यानि मनुरब्रवीत्।
देवब्राह्मणपूजार्थमतिथीनां च भारत।। ११।।

Ajokhyaa, chandanam, beena, aadarso madhusarpishee
Bisamoudunbaram sankhah swarnanavostha rochanaa. (10)

Gruhe sthhapayi thabyaani dhanyani manurabrabith
Deba Braamana pujaarthamathinaam cha Bhaarath. (11)

Said Vidur — O King Emperor, the great sage Manu has said that for the worship of Gods, Brahmanas and guests, everyone should have at home the following — goat, bullock, sandalwood, vinaa, mirror, honey, ghee, iron and bronze utensils, 'saligraam' and 'gorochana'.

These are articles required in worshipping Gods, welcoming guests and Brahmanas.

Sl. No. 12

इदं च त्वां सर्वपरं ब्रवीमि
पुण्यं पदं तात महाविशिष्टम्।
न जातु कामान्न भयान्न लोभाद्
धर्मं जह्याज्जीवितस्यापि हेतोः।। १२।।

Idam cha thwaam sarbaparam brabimi
Punyam padam thaatha mahaabishistam
Na jaathu kaamanna vayaannalobhaath
Dharma jahyaajjibeethashyaapi hethoh.

Says Vidur — O King Emperor, do please listen carefully as I am going to tell you some essentially important things — being influenced by your desires, greed, out of fear, and even for the safety of your life never swerve from the righteous path, never abjure righteousness in life. That is the supreme wealth of man to be preserved with care and practised without fail. That will not only give prosperity but save your life in danger.

Sl. No. 13

नित्यो धर्मः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः।
त्यक्त्वानित्यं प्रतितिष्ठस्व नित्ये
संतुष्य त्वं तोषपरो हि लाभः।। १३।।

Nityo dharmah sukha dukhe thwanithaye
Jibo nithyo hethurashya tvanithyah
Twapathyaanithyam prathithisthashva nithye
Samsthushya thwam thosaparo hi laavah.

Said Vidur — Righteousness is eternal while joys and sorrows of world are ephemeral, soul (Jiva) is eternal, but life in which soul is to be located is shortlived. When life of man is no more, soul has transmigration to another life. O King, you let go of the transitory and be steadfast on the eternal, and be content with that. It is contentment which gives the highest gain and pleasure in life.

Sl. No. 14

महाबलान् पश्य महानुभावान्
प्रशास्य भूमिं धनधान्यपूर्णाम्।
राज्यानि हित्वा विपुलांश्च भोगान्
गतान्नरेन्द्रान् वशमन्तकस्य।। १४।।

Mahaabalaan pashya mahanubhabaan
Prashashya vumim dhanadhaanya purnaam
Rajyaani hithwaa bipulaanscha vogaan
Gathaannarendraan basamanthakashya.

Said Bidur — O King Emperor, do have a look at the powerful and honourable Rulers who ruled their kingdoms full of wealth and prosperity for a period and at the end of their term relinquished all that caught in the clutches of the King of Death (Yama), leaving all their fame and riches here. Thereafter, they had nothing to do with all that they possessed as the supreme lord. Life is like that in all cases, rich or poor, strong or weak.

Sl. No. 15

मृतं पुत्रं दुःखपुष्टं मनुष्या
उत्क्षिप्य राजन् स्वगृहान्निर्हरन्ति।
तं मुक्तकेशाः करुणं रुदन्ति
चितामध्ये काष्ठमिव क्षिपन्ति।। १५।।

Mrutham puthram dukhapusthham manushyaa
Uthkhipya Rajan swagruhaanisharanthi
Tham mukthakeshah karunam rudanthi
Chithamadhye kaastamiba khyipanthi.

O Rajan, the son man begets and rears up with great care and affection, when his life terminates, the corpse of the same son is taken out and put on the pyre in the cremation ground. There, it is burnt to ashes alongwith the faggots. For the loss of the son the sorrowing father and others wail in great grief but then put the corpse on the burning pyre as they have to. That is the end of life on earth.

Sl. No. 16

अन्यो धनं प्रेतगतस्य भुङ्क्ते
वयांसि चाग्निश्च शरीरधातून्।
द्वाभ्यामयं सह गच्छत्यमुत्र
पुण्येन पापेन च वेष्ट्यमानः।। १६।।

Anyo dhanam prethagatheashya bhunkthe
Bayaanshi chagnischa sharira dhaathun.
Dwavyaamayam saha gachhathyamuthra
Punyena paapena cha besthhyamanah.

The properties of the dead man are inherited by his progeny who enjoy them as the deceased was doing. Like the birds who live on leaves and fruits of trees abjure the trees when they become leaf and fruit bereft due to old age or death, and fly away, on the death of the man the near and dear ones pick the corpse, put it on the pyre in the cremation ground and leave it alone to burn on the pyre with the faggots and return home.

Sl. No. 17

उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः।
अपुष्पानफलान् वृक्षान् यथा तात पतत्रिणः।। १७।।

Uthsrujya binibatanthe gyanthaya suhrudah suthaah
Apuspanafalan brukhyaan jathaa thaath pathathrinah.

As the birds renounce the tree which becomes fruitless, like that the dead son's friends, clansmen return home after leaving the corpse burning on the pyre in the cremation ground. [This has reference to the case cited in maxim No. 16 ante.]

Sl. No. 18

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयंकृतम्।
तस्मात्तु पुरुषो यत्नाद् धर्म संचिनुयाच्छनैः।। १८।।

Agnou prastham thu purusham karmaanyethi swayamkrutham
Thasmaatthu purusho jathraad dharma sanchinuyaa chhneih.

Said Vidur — O King, only the good and vile deeds of the man put on the pyre to burn on his death follow him on his passage after death. So, man should steadily go on performing righteous deeds and collecting their good fruits. It is implied that if the deeds are more on the good side the soul of the deceased goes to heaven, and in the reverse case, if vile deeds are more the soul is destined to go to hell. As it is well known that hell is a place where the soul of man is tortured, he should concentrate on doing righteous deeds.

Sl. No. 19

अस्माल्लोकादूर्ध्वममुष्य चाधो
महत्तमस्तिष्ठति ह्यन्धकारम्।
तद् वै महामोहनमिन्द्रियाणां
बुध्यस्व मा त्वां प्रलभेत राजन्।। १९।।

Asmanlokaudurdwomamuchya chadhou
Mahatthamathi sthhathi andhakaaram
Thad bai mahaamohanamindriyaanaam
Buddhaswa maa thwaam pralavetha Rajan.

Said Vidur — O Rajan, in the life here and the life hereafter from top to bottom darkness pervades the entire scenario. That puts the man's sense enemies in illusion. Do, therefore, be cautious so that illusion and attachment do not come near you or touch you. Thereby, you will escape falling into their dire clutch.

Sl. No. 20

इदं वचः शक्ष्यसि चेद् यथाव–
न्निशम्य सर्वं प्रतिपत्तुमेव।
यशः परं प्राप्स्यसि जीवलोके
भयं न चामुत्र न चेह तेऽस्ति।। २०।।

Idam bachah sakhysi ched jathaaba
Nnishamya sarbe prathipathu meba
Jasha param praapayashi jibaloke
Bhayam na chamuthra na cheha thesmi.

O King, if you grasp the essence of my words then in the present life you will gain glorious fame, and there will be nothing for you to be afraid of here or there viz. in your after-life. You have not only to grasp the meaning of my words but follow their direction in order to gain the benefit.

Sl. No. 21

आत्मा नदी भारत पुण्यतीर्था
सत्योदका धृतिकूला दयोर्मिः।
तस्यां स्नातः पूयते पुण्यकर्मा
पुण्यो ह्यात्मा नित्यमलोभ एव।। २१।।

Aathamaa nadi Bhaaratha punya theerthha
Sathyodaka dhruthikula dayormih
Thasyam snaatha puyathe punyakarmaa
Punya hyathmaa nithya malova eba.

O King! the Jibathmaa of man is like a flowing river, in which is the sacred place. Its source is from the Almighty Father Himself, righteousness binds it in by its two banks, waves of compassion rise in it, whoever engages in righteous deeds has his bath in this river and earns the boon of piety as the soul bereft of greed is always sacred.

Sl. No. 22

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम्।
नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतर।। २२।।

Kaama krodha prahabarthee panchendriya jalaam nadim
Naabam dhruthirmayee kruthwaa janmadurgaani santhara.

For escaping the clutches of the two enemies, lust and anger, and the deep waters of the river of the five sense enemies of birth and death this river of the world difficult to cross, man should have the boat built of patience to be able to do the feat. Without taking all these steps and precautions, it will be extremely difficult for man to cross this worldly river.

Sl. No. 23

प्रज्ञावृद्धं धर्मवृद्धं स्वबन्धुं
विद्यावृद्धं वयसा चापि वृद्धम्।
कार्याकार्ये पूजयित्वा प्रसाद्य
यः सम्पुच्छेन्न स मुह्येत् कदाचित्।। २३।।

Pragyaanbruddham dharmabruddam swabandhun
Bidyaa bruddhham bayasaa chaapi bruddhham.
Kaarya kaarye pujayithwaa prasaadya
Jah samprucchhenaa sa muhyeth kadaachith.

He who takes the help of his friend elder to him in age, abler in learning, wisdom, righteousness and health, by affectionately approaching him to know about his right duties and steps he should abjure, and never surrender to illusion, he may by his tactful and patient efforts succeed in getting the friend's assistance to meet the situation.

Sl. No. 24

धृत्या शिश्नोदरं रक्षेत् पाणिपादं च चक्षुषा।
चक्षुःश्रोत्रे च मनसा मनो वाचं च कर्मणा।। २४।।

Dhrutwaa sisanodaram rakhayth panipaadam cha chakhhyusa
Chakhyu shrothre cha manasaa mano baacham cha karmanaa.

Vidur continued — For succeeding in the effort man should protect his head and stomach with patience, to withstand the urge of sex and pain of face with patience. So, also should be able to protect his hands and face by his eyes, eyes and ears by mind, as also mind and words by righteous deeds.

Sl. No. 25

नित्योदकी नित्ययज्ञोपवीती
नित्यस्वाध्यायी पतितान्नवर्जी।
सत्यं ब्रुवन् गुरवे कर्म कुर्वन्
न ब्राह्मणश्च्यवते ब्रह्मलोकात्।। २५।।

Nithyodakee nithya jagyanopabithee
Nithya swadhyaayee pathithannabarjee
Sathyam shruban gurabe karma kurban
Na Braahmanaschayayathe brahmalokaath.

Said Vidur — Who every day takes bath with water and also performs "Sandhyaa" and "Tarpan" daily, uses the sacred thread, daily performs swadhyaayah, abjures food of the fallen (pathitha), steady in truthfulness and in the service to the preceptor, that Brahman is never discarded from heaven.

Sl. No. 29

चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो
हेतुं चानुब्रुवतो मे निबोघ।
क्षात्राद् धर्माद्धीयते पाण्डुपुत्र–
स्तं त्वं राजन् राजधर्मे नियुङ्क्ष्च।। २६।।

Chaaturbarnyasthesh dharmastayoktho
Hethum chaanushrubato mein nibodha
Khyathrath dharmadwiyathe Panduputhra
Stham thwam Raajan rajadhrame nijuktha.

Said Vidur — O King Emperor, I have recounted before you the duties of the four Varnas, Brahman, Khyatriya, Vaisya and Sudra. Do kindly listen the reason why I have done that. You have kept the Pandavas, who are Khyatriyas, apart from their

Varna duties as Khyatriyas. Do engage them to perform the duties of Khyatriyas viz. Rajadharma.

Sl. Nos. 30-31

एवमेतद् यथा त्वं मामनुशाससि नित्यदा।
ममापि च मतिः सौम्य भवत्येवं यथाऽऽत्थ माम।। ३०।।
सा तु बुद्धिः कृताप्येवं पाण्डवान् प्रति मे सदा।
दुर्योधनं समासाद्य पुनर्विपरिवर्तते।। ३१।।

Ebamethad jathaa thwam maamanusashi nithyada
Mamaapi cha mathih soumya vabathebyam jathaa thwa maam. (30)
Saa too budhih Kruthapebyam Pandavanaam prathi mei sadaa
Duryodhanam Samaasaadya Punarbiparibarthathe. (31)

Said Dhritarastra — O Vidur, I have followed the advice that you have been giving me all these days. They are all right. I am also of the same view as you have expressed.

Even though I am of the same view as you are for the Pandavas, when I meet Duryodhana and discuss with him I am not able to stick to that view. His view is imposed on me.

रत्न रेग्मी, कल्याणी रेग्मी स्मारक पुस्तकालय ★ काठमाडौं (नेपाल)
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